SECTION 9 - JESUITICA

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THE WOODSTOCK LETTERS

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APPARITION OF THE SACRED HEART

VERY REVEREND FATHER GENERAL

Four centuries ago on the fourth of September, 1549, the very morning on which St. Peter Canisius pronounced his Last Vows in the Society, the saint had, as he knelt before the Blessed Sacrament in the Vatican basilica, a vision of the Sacred Heart of Jesus. The saint himself described it in the following words which he addressed to our Lord: "Thou, my Saviour, didst invite me and bid me to drink the waters of salvation from this fountain . . . After I had dared to approach Thy Heart, all full of sweetness, and to slake my thirst therein, Thou didst promise me a robe woven of three folds, peace, love and perseverence, with which to cover my naked soul, one which would be especially useful in the keeping of my vows. With this garment about me, I grew confident again that I should lack for nothing and that all things should turn out to Thy glory."

Does not the commemoration of the Fourth Centenary of this apparition offer to all the sons of the Society an opportunity to enliven our devotion to the Divine Heart and a chance to draw graces in greater abundance from that life-giving stream? Indeed, the

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A letter of Very Reverend John Baptist Janssens, August 15, 1949, to the entire Society

promises of our Lord Himself, so manifestly fulfilled during the past centuries, have shown us that this fountainhead of graces is extraordinarily fruitful for our own sanctification and for our apostolic labors. How many of Ours there are indeed who are at present working under conditions scarcely different from those in which St. Peter himself lived. Besides this our Lord Himself has entrusted to the Society the most precious task of making known with the utmost zeal unto all men the treasures of His Sacred Heart.

May our Lord forgive us! We have not always made use of this kingly gift of His love with that appreciation and generous devotion which it assuredly deserves from us. But now, if ever, when dangers and misfortunes so oppress both the Church and the Society in many lands, must we bind ourselves more intimately to the Sacred Heart of our Lord. As His children, we must have recourse to Him with much greater confidence in the midst of our anxieties. As His soldiers, while the foe presses upon us, we must follow with more vivid faith and valiant devotion our true leader, Jesus Christ our Lord. For the spirit of evil, with that cunning he uses so well, has so scattered his guile throughout the world that those who struggle against it, wearied and at times almost despondent as they are, seem to doubt whether their own limited and feeble efforts can achieve aught in such a gigantic conflict.

Those cardinal sins which modern science has been busily engaged in promoting by new and unheard of attractions, are no longer, as they once were, the sins of the relatively few who flaunted the condemnation of the multitude. They have become the sins of the people themselves and are not only tolerated by public opinion and civil authority, they are even propagated by it. The very air which all of us have to breathe was once pure. Now it is, for the most part, polluted and filters drop by drop into human souls mortal diseases and everlasting death. These are the sins which men have everywhere made their own: naturalism, materialism, atheism,

sensuality and blatant impurity. These have killed shame and by degrees have destroyed conjugal society and even the family itself. Hate, lying and deceit of which political parties and even governments have at times been guilty—these are the sins, I say, that are now common and everywhere propagated. But how can such sins ever establish civic harmony and peace and the proper dispositions for eternal salvation? How can we restore to sound health the individual members of society when the whole body politic is at one and the same time being infected and corrupted by Satan himself?

For these very grievous evils, however, Divine Providence has made ready even more effective remedies. The Sacred Heart of Jesus has long since made known very definitely to St. Margaret Mary the riches of His treasures for just such a time as this: "When, it seems, the love of the multitude of men has grown cold and can only be rekindled by this very furnace of divine love." Rightly can we contend that this means is offered to us by our Saviour as the one extraordinary remedy and assurance of our salvation. And this seems to be precisely what we are most in need of in the midst of the wickedness that surrounds us.

These evils of today are the evils of society itself. But our Lord has promised that not individuals alone but whole nations may draw love from this divine fountain of His Sacred Heart. This love it is which shall bring a wondrous concord of soul to the whole human family and restore that peace which only the Redeemer of the world can give to mankind. For He intends to establish His social reign by winning hearts to Himself through love; not by compelling force but by the loyal and free choice of each individual. Devotion to the Sacred Heart of Jesus will overcome hatred and deceit, sensuality and impurity because love will thus be restored among men. This same devotion will conquer naturalism bacause by it the proud attitude of human minds will be subdued. Finally, it will van-

quish disbelief because it will infuse humility and meekness into human hearts whereby they will become responsive to the teaching of God.

Although in the judgment of men the whole world situation might seem desperate, we, on the contrary, can confidently look forward to victory if we but hasten to the Divine Heart of Jesus with living faith, the faith, that is, which moves mountains. "Filled with compassion for the multitude" our Lord while on earth went about doing good. He gave sight to the blind, He made the lepers clean, He raised the dead to life; and to the disciples whom He left on earth in His place He foretold: "He who believes in Me, the works that I do he also shall do and greater than these he shall do." The Sacred Heart of Jesus, the only fountain of true love, was pierced for us that from It we might drink that living water by which the inclinations of our own evil passions and those of others also are held in check. It is not our Lord who fails us in these desperate times; it is we who fail Him when we lose confidence and do not rely on His promises; since to Him the conversion of many hearts is no more difficult than the conversion of one.

Therefore, we must acquire a deeper knowledge of the riches of His Heart. But we must also so burn with eagerness, with love and with that penance that sorrows with the Heart of Christ, that we may become such men as can be used by God as instruments for so monumental a work. This work, I call monumental, because it is the rescue of the whole of human society from the slavery of evil.

Who of Ours would not honestly blush if he did not possess a thorough knowledge of the devotion to the Sacred Heart, of its theology, its history and the pious practices identified with it? Supposing that the Society had not been personally accredited by our Lord for this special mission, still, even the papal documents dealing with this devotion to the Sacred Heart would give it such dignity that no one of Ours could lightly pass it by.

But merely to understand this devotion ourselves and to teach it to others profits us little unless we really love and serve the Heart of our Lord ourselves and teach others to do the same. We ought with undivided and fervent hearts, with all the energy of our being requite the love of our Lord "Who loved us and delivered Himself up for us." That genuine and dynamic love of Christ which we have drawn into our souls from the *Spiritual Exercises* of our Holy Father will of its own power inspire us to the fulfillment of all that is characteristic of this devotion. It must lead us to a personal or common consecration to the observance of the First Friday of the month, to the daily and sincere oblation of all our good works in the spirit of the Apostleship of Prayer, to the Holy Hour, the consecration of families and the enthronement of the picture of the Sacred Heart in the home. And, most of all, it should lead us to the monthly Holy Communion of Reparation whose power to recall sinners to the life of grace and to preserve their faith and virtue in a worthy Christian manner, has proved to be so wondrously effective.

From this conscientious love will likewise be born the generous desire to practise penance through which, in union with the Divine Heart, we shall make reparation for our own sins and for the sins of the world.

In days gone by, in the year 1932 when the heresy of materialism was steadily spreading its roots through the world, Pius XI calling to our attention the words of our Lord, "This kind is not cast out but by prayer and fasting" fittingly added, "We consider that this divine admonition is precisely to be applied to the evils of our own days also since without prayer and fasting they cannot be uprooted and cast aside." How much more, now, in these our times does our very vocation oblige everyone in the Society, with one accord, as though inspired to a worldwide crusade for the glory of the Sacred Heart to be united in prayer, love and in the practice of penance and to rise to the attack against the sins that prevail in the world everywhere?

By humble prayer "through Christ our Lord", massed together as members of His mystical body, we shall withstand the blasphemies of modern atheism and we shall atone to God for them. Prayer shall obtain the conversion of sinners who have wandered afar; prayer shall fire us for the battles yet to be faced by each one of us; prayer shall win us the strength to carry our cross with an alert and loving heart; prayer, especially during the holy Sacrifice of the altar, shall gain us that apostolic love, which the apostle St. Paul describes in his First Epistle to the Corinthians as the clearest proof of the divine mission of the Church and the prime adornment of the Spouse of Christ, "By this shall all men know that you are My disciples."

This kind of fraternal love is the choicest flower and most precious fruit of truly apostolic prayer such as we ought to have in the Society. Provided only this love recognise Christ in all the brethren by affection, by word and by work, whether they be our own brothers in religions, or externs, or sinners or enemies; it will be fruitful in patience, in kindness, in generosity, in the giving of ourselves, that is of our time, of our labor, of our outside interests, of our convenience, of our health, indeed of our life itself. "For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?"

And assuredly by this imitation of the charity of our Lord we shall in a most striking manner pay due respect to His meek and humble Heart that preached the Gospel to the poor, pardoned sinners, cured the sick, wept over His fatherland and had compassion on the multitude. And just as His love encompassed not only a few but every one of the children of God no matter how wretched or depraved, so must our charity embrace the whole human race. We must search out those who have strayed, teach those who sit in darkness, inspire the faithful, and thus become all things to all men that all men may be saved.

By this penance too, so salutary and so apostolic, which our Lord entreats from us, we shall spend and

exhaust ourselves in voluntary reparation for the sins, offences and negligences of ourselves and of the whole human race. Our own souls and the souls of our brethren in Christ will be and will become susceptible to the marvelous working of heavenly grace. Our austere and poor life, hardened by our voluntary privation of many things, our vigorous and constant effort in the faithful fulfilment of the daily work assigned to us, our calm and cheerful enduring of humiliations, shall release those brethren whom inordinate desires, sensualty, self-love and pride keep under the hard yoke of sin and far from a share in the Supreme Good. With the help of God, may we rejoice to suffer something with Christ whereby the sincerity of our love may shine forth while "we fill up those things that are wanting in the sufferings of Christ." By the Cross which our most sweet Master invites us to carry after Him the world was redeemed. Certainly we shall never become His disciples, victors over sin and death, unless we take it up and carry it.

If in these times of spiritual anarchy any sacrifices offered in the spirit of reparation can be acceptable to the Sacred Heart in a special manner, it is, without doubt, the holocaust of our will to God through the sacrifice of religious obedience. How shall we withstand the evils which are at the present moment being spread throughout the world under the leadership of Satan himself, unless we subordinate our own wills to that hierarchy of authority that stands for us in place of Christ our Lord, "entirely, promptly, readily and without excuse?" Let us hunger and thirst after justice, and by justice I mean the will of God, whether it be enjoined upon us in Holy Scripture, or whether it be manifested to us in the orders and counsels of living, legitimate authority. May the Society, utterly humble and united, be pleasing to the Sacred Heart of Jesus, and may it by the effectual striving of all its members be found fit to advance His kingdom far and wide.

This exceptional grace, the grace that is of possessing a burning and powerful devotion to the most Sacred Heart of Jesus, we shall win by a filial confidence in the intercession of the Immaculate Heart of the Blessed Virgin Mary. That Mother of fair love knows above all others how to gain entrance into the Heart of her Divine Son. May she bring us there that we may become humble and yet bold servants of His love. I invite all the sons of the Society, united in mind and in heart, to pray as fervently as they can on each First Friday both at Mass and in thanksgiving after their Communion of Reparation, that each one of us may gain this spirit of real devotion to the Sacred Heart of our Lord.

A Fascinating Speculation

It would be a fascinating speculation, which some theologian of proved orthodoxy would do well to discuss, how it is that the Saints have so frequently misread the nature of the vocation to which God's grace was calling them. St. Francis thought he was being called to convert the Mohammedans when he was really being called to convert the Christians. St. Philip Neri thought he was meant to evangelize the Indies when he was really meant to evangelize Rome. And St. Ignatius, with the whole world waiting for him to evangelize it, thought he was meant to go and settle down in the Holy Land like St. Jerome. But already he had become known as an enthusiast, and the Holy Land, it was felt, was no place just then for enthusiasts. His arrival at Jaffa was no more welcome than that of a flying bomb, and seraphic wings gently shepherded him back to his starting-place. There was trouble enough without letting loose fire-brands like this.

Ronald A. Knox

THE PSYCHOLOGY OF THE EXERCISES

GEORGES DIRKS, S.J.

St. Ignatius was a psychologist. By this proposition we mean that, in the *Exercises,* Ignatius Loyola gives evidence of a more than ordinary understanding of the human soul, and that this knowledge is not merely theoretical. Knowing exactly how the soul is habitually disposed, he understands what must be done to lead it to quite different dispositions. And this surely is no small accomplishment.

This initial note of the saint's penetrating psychological vision is of prime importance since, in the last analysis, it was this insight which led him to compose the *Exercises.* He knew very well that most men are incapable of discerning with sufficient clarity what God expects of them and still more incapable of accepting generously the divine will. That they may rise to this, they have to free themselves from all to which they cling, however unwittingly, with their whole hearts.

This observation may appear quite obvious. There are many, however, who do not understand it, and, in any case, rare are they who draw from it the lessons that Ignatius has drawn. He perceived at once that the important thing would be to find means of freeing such souls.

Psychology of the *Annotations*

The purpose of the *Exercises* will be, above all, to lead the soul to that position in which it can, with relative ease, discover God's will in its life and resolve to carry out the divine plan. We shall see that St. Ignatius recognises in this position degrees of more or less lofty perfection. These he calls respectively the state of indifference and the third degree of humility.

Translated from the *Nouvelle Revue Théologique* for November 1948 by Mr. Thomas A. McGovern, S.J. Father Dirks is instructor of tertians in the Province of Southern Belgium.

In either case it is a position of greater or lesser submission to God, since these degrees comport greater or lesser love and generosity. St. Ignatius himself came to realise this, although perhaps not until late in life. It may then be concluded that his purpose in the *Exercises* is to lead the soul to as total a love of God as possible. And here is one explanation, among others, for the terminal position of the *Contemplation for obtaining divine love.*

All this is synopsised for us by St. Ignatius in the first annotation which in order to help us in "obtaining some knowledge of the exercises which follow," is intended to inform us of the nature and end of the *Exercises.*

"Under the name of spiritual exercises is meant *todo modo de preparar y disponer el anima . . .*" Father Nonell's opinion on the meaning of the italicised phrase merits attention (*Ars Ignatiana,* p. 26). For Father Nonell is a Spaniard and hence better qualified than others to judge the exact intent of the expression. It has to his mind not a distributive but a collective sense. Hence it should be translated: "By spiritual exercises we understand a complete method, a complete system of preparing and disposing the soul . . ." This meaning alone gives a suitable response to the question: What are the *Exercises*?

According to the author himself then, the end of the *Exercises* is "to prepare and dispose the soul." As a prudent psychologist, St. Ignatius realised that there are efforts which cannot be asked of anyone at the outset. Perhaps the subject will not so much as understand what is asked of him and above all will be incapable of giving immediately the desired response. He must be led step by step. It is precisely this that St. Ignatius strove to accomplish through the *Exercises,* and this conception of them explains their structure and sequence.

What impedes most men from discovering, accepting, and accomplishing the will of God in their regard is above all else their thoughtlessness and frivolity.

Absorbed by a thousand lesser cares, they give it no thought. It is clear immediately that the *Exercises*, a sequence of meditations and examinations of conscience, will provide an efficacious remedy for this lamentable defect.

The obstacle most difficult to remove, however, is found elsewhere. For it is on our state of soul that our conduct, decisions, and actions depend for their inspiration and commands. On this depend often the very ideas which we entertain of things. We see them ordinarily as we want to see them. In addition—and here recourse is had to a psychology of the supernatural also—the state of our soul ordinarily affects the very efficacy of grace. Our Lord has informed us of this in the provocative parable of the sower (Mark 4, 3 ff.).

Our state of soul implies especially our affective states: basic instinctive tendencies, tastes, sympathies, and antipathies, more or less firm attachments to persons and things. All these can hinder us not only from accomplishing the will of God, but even from recognising it. Our heart knows very well how to foresee everything that could threaten our affections, and when it realises that this or that will oppose them, it maneuvers so well in the subconscious that we no longer see things as they should be seen. At this point, where and because they constitute an obstacle to the fulfillment of the divine will, the affections become disordered. For it will be impossible to put order in a man's life, unless he begins by putting order in his soul by freeing himself from these intemperate affections.

The nineteen following annotations constitute, we may say, a kind of directory. Annotations three, five, and eleven to thirteen inclusively, pertain especially to the retreatant; the others look to the director.

In the first group, annotation five deserves the most attention. It defines the dispositions requisite in the retreatant if he is fruitfully to make the *Exercises*. "It is very necessary to enter on them *con grande animo y liberalidad*." Annotations eighteen, nineteen,

and twenty more or less repeat the same recommendation and offer some explanation. The *Exercises* by no means operate *ex opere operato;* they depend to a great extent on the dispositions of the exercitant. It is a waste of time to give the *Exercises* to small souls. They will derive little or nothing from them. The *Exercises* do not pretend to make a hero out of a coward. They develop latent powers. Of a man whose moral resources were unknown perhaps even to himself, they will make a man determined to exploit to the utmost of his ability, A.M.D.G., the energies that he possesses. The *Exercises* did not make Ignatius, Xavier, and the others; they simply launched them. A certain initial generosity is necessary as a foundation, and without it it is impossible to undertake any work. Hence from the outset, the retreatant must "enter upon them with a large heart and with liberality towards his Creator and Lord, offering all his desires and liberty to Him, in order that His Divine Majesty may make use of his person and of all he possesses according to His most holy will."

With the grace of God this magnanimity is the true, indispensable, motor of the retreat. It was formerly believed and held that the *Exercises* were primarily a logical development. This is an error. *Logica non movent.* Worthy of note is that the fifth annotation seems to develop a sort of oblation ("offering to God all his desires etc.") which suggests almost verbatim the final oblation of the *Contemplation for obtaining divine love.* But is it worth the trouble to make thirty days of retreat in order to have at the finish only the dispositions required at the beginning? Has any progress been made? Much progress has been made. Before the *Exercises,* generosity exists in the soul, but without an object. Through the *Exercises,* the soul discovers the magnificent object to which it should consecrate its energies and makes a decision accordingly. Who does not see how great is the difference, and how much more love is necessary to give oneself to a definite task for which perhaps one has a repugnance?

The second series of annotations concerns particu-

larly the director of the retreat. How should he propose to the retreatant the matter of each exercise? The second annotation replies: briefly and succinctly. The reasons for this are dictated by a sound psychology. What one discovers for oneself is more likely to enlighten him and to move him than what another expounds to him. Pascal has noted: "A man is ordinarily more convinced by reasons which he has discovered for himself than by those which have come through the minds of others" (*Pensées*). In addition, and above all, it is necessary to give God the opportunity to enlighten and touch the soul: the divine activity must not be hindered. Moreover, the task of the retreatant is not to learn much, but to learn well, and to "understand and savour the matter interiorly." This is a result which reasons and syllogisms will not guarantee. It is grace, a grace which will be perhaps an insight resulting from a favorable psychological contingency and accordingly a quite natural phenomenon in itself, but which can still be the effect of a light actually sent by the interior Teacher. Whatever it may be, the principle here proposed by St. Ignatius is clear though implicit. The old adage expresses it well: *non multa sed multum.* Too often the soul is presented with so many ideas that it is crushed beneath their weight; it sees so many things that it cannot see anyone of them. Calm and deep consideration becomes impossible and the soul, wearied, becomes enervated. *Non multa sed multum.* It was thus that Ignatius himself made progress. He was a man of few ideas, Laynez tells us, but these he penetrated to their depths, or rather, he was penetrated by them, to such an extent that he had no concern other than the realisation of them in his life.

What should be the length of the *Exercises* and how should they be distributed? The fourth annotation replies: about thirty days divided into four parts or weeks. Each of these weeks has to some extent its own object and fruit. They may be lengthened or shortened according as the advantage of the retreatant requires.

The *Exercises* are only a means to an end, and as such are to be employed in so far as useful. Hence, when the desired good has been attained, what is the advantage of delay? Here St. Ignatius calls our attention to two possibilities that may delay the effect: one is a certain natural slowness due to the temperament or the character of the retreatant; the other is the disturbance produced in his soul by inward motions and by conflicting tendencies. Such disturbances absorb much intellectual and moral strength and inevitably prevent, more or less, application to the exercises.

How is the director to conduct himself in regard to the retreatant? Annotations six to ten and fourteen to sixteen, inclusive, instruct us. All depends on the states of soul through which the retreatant passes. St. Ignatius deemed it timely to distinguish four of these. First are the three states that he mentions in his *Counsel for making a good election* and in the *Rules for the discernment of spirits.*

First state: the retreatant is at peace; without interior disturbance he knows neither consolation nor desolation. In this case St. Ignatius instructs the director to ascertain that there is no question simply of a calm resulting from the complete inactivity of the retreatant. The good and bad spirits contemn—as is understandable—the devotees of comfort.

Second state: the retreatant is without either faith or charity, is inclined to discouragement and sadness, and is prey to every kind of temptation. As is evident, the only course is to encourage as far as possible the gallant soul which struggles against depression.

Third state: full of faith, hope, charity, and joy, the retreatant feels capable of all liberality. He must beware of presumption. His state is passing, and perhaps quite superficial; he will not always be quite so enthusiastic. The director will accordingly be careful and will refrain from exploiting the fervor of the retreatant by urging him to resolutions which are not certainly those which God wills. So long as the divine will is not manifest, the director must remain neutral and "let the

Creator treat freely with the creature and the creature with his Creator and Lord."

To these standard states, St. Ignatius adds a fourth. An inordinate affection possesses the retreatant and prevents God from acting at his pleasure in this soul. The *Exercises* will surely not be able to produce their effect if the retreatant does not free himself in so far as he can; for example by asking God to grant him just the opposite of the object of the unruly affection.

How are the *Exercises* to be adapted to different kinds of retreatants? Annotations seventeen to twenty give the response in concrete fashion. To each one will be given only what he is capable of transforming into love (a principle of admirable appropriateness, which is no more than a corollary of the fifth annotation, whose importance is again highlighted here). Hence the *Exercises* will be given completely only to those rare subjects who are capable of drawing from them every benefit and who are resolved to do so (*Constitutions* IV, 8, G).

Psychology of the *Exercises*

To lead a soul to a position where, in spite of its egocentricity, it can recognize exactly the will of God concerning it and resolve to carry out the divine plan, will, then, be the end of the *Exercises*. Certainly nothing is more desirable, but what means is to be used to attain it? After long thought and much experience, St. Ignatius found this means and knew admirably how to put it to work: it is a prudently contrived sequence of reflections, pledges and prayers, continued for a convenient time, in an atmosphere of recollection and penance. It is a systematic sequence of carefully elaborated steps, which cannot be changed without compromising the effect; a combination of natural and supernatural means, which relies equally on the normal psychology of men and on the intervention of divine grace. St. Ignatius is convinced that grace acts especially during the time of retreat. One of his formulas, which he repeats frequently, expresses well the

necessary combination of human efforts and divine help: *petere id quod volo*. The retreatant must wish to obtain the desired result, and to this end must do everything in his power; but in addition, it is necessary to refer everything to God, to pray. Clearly it is grace which guarantees to all human means their efficacy, especially in those crises where there is question of producing in the soul nothing less than a conversion.

This sequence of prayer and effort is progressive in this sense especially, that the steps prepare for one another, that they all tend, but certain ones more definitely, to the attainment of the end. St. Ignatius here reveals a consummate skill in psychological preparation, and, in fact, the efficacy of the system depends to a great degree on this carefully and intelligently elaborated progression.

We begin with some basic ideas about which the retreatant and the director must agree betimes. If these principles are carefully explained and understood and accepted by the retreatant, it can be said that everything has been already accomplished . . . in principle. That is most important. If they are not sincerely accepted, nothing can be done.

But even before these principles, there is a fundamental reality which rules all: God. God exists; He is the Creator of all that is not Himself; He is, then, the master of all: Creator and Lord. The fundamental rule, then, of all human conduct is that, as creatures of God, we must accomplish what God our master expects of us. Our life is, or ought to be, theocentric. We are made for God alone. To live this life in fact, in the concrete situations which condition human life since original sin, is not easy. Deep attachments to created things are produced in us, spontaneously, because of our nature and because of theirs. They have power to turn us from God. The first and most binding of these attachments is the love each one has for himself. We are eager to satisfy ourselves, and that is why we attach ourselves to so many of our possessions. We imagine that with

them, but not without them, we shall be happy. To live a theocentric life practically, we must master our instinctive affections. We must advance to such a position that, as a habitual disposition, we would choose from all that we have as aids to living only those things which enable us best to serve God. A soul thus disposed could live to perfection the life for God which He desires us to live here below before He welcomes us to heaven. This is the ideal life and we can see how an understanding, admiration and love of it will aid in ordering the retreatant's principles and in establishing order in his soul and life. This is the first step. Its importance cannot be exaggerated since it is often decisive in itself.

Focusing these general considerations on our own life, St. Ignatius next has us consider at length and in precise and detailed fashion our violations of this ideal order. Sin is just that. It is not a trifle to have violated the essential order of things simply to satisfy our own ego and to have so far forgotten that we are creatures that we acted as if we were gods. It is impossible that such an attitude should not have terrible and lamentable consequences. And such is the dreadful reality—at least after this life. And what has caused this mad, rebellious conduct? There can be no doubt but that the principal cause is in ourselves: our disordered affections, our unlawful attachments. Disorder in the soul causes disorder in living and disorder in the world. There is nothing more urgent than the regulation of our affections. True, these corrections will produce a certain moral reform; but sin has robbed us of sanctifying grace. How can we recover it, divine as it is, and absolutely beyond our power? Or are we inevitably lost and must we despair of ever arriving at heaven where alone we shall be happy?

St. Ignatius awaits this moment when despair threatens to attack the contrite retreatant, to reveal suddenly to him Jesus Christ. With no wrath at the multitude of our sins, Jesus Christ, of His own will, is come to save us, to expiate our faults, and to merit for us the restoration of lost grace. Ah! our lovable Saviour. While I have allowed myself to be led away by sinful

delight, what price He has paid to save me! My egoism is counterbalanced by His generosity! Provided that the retreatant has that nobility of heart which St. Ignatius requires of him at the beginning of the *Exercises,* he should be profoundly moved to sorrow, of course, but also to gratitude. In a great heart, nothing is more fruitful than grateful love. Ignatius knows it: hence at this moment, he urges the retreatant to ask: what have I done for Christ? What am I going to do for Him? What ought I to do? If the response is what can be expected from a generous soul, the road is open to the greatest devotedness. This is the second step. The sequence and the progression are obvious. Each step is prepared by what precedes and leads to what follows. The director must, of course, be on his guard that the psychological advance is really made. If not, he must prolong the preparation. If all has progressed well, serious results have been attained; the retreatant has heightened the ideals which guided his life; his heart has been purified of its sins and, as far as possible, of disordered affections; he is determined to make reparation for his past, and to live in the future a life dedicated to God.

How may he be given, in a concrete fashion, a true and captivating idea of this life? In addition, since God does not ask the same of everyone, and since each one must live in circumstances peculiarly his own, how can God's will for this individual retreatant be discovered? The Ignatian solution to these different requirements is one of admirable simplicity: St. Ignatius has his retreatant contemplate the life of Jesus Christ. Jesus Christ is the ideal of a holy life, of a life lived solely for God. Nothing, and especially no theory, can portray as well the kind of the life which must be lived. Moreover, in the life of Christ, he must consider especially the spirit which animates Him; as for the rest, not all those who contemplate it will make the same discoveries. In the case of the baptized, who are led by the Holy Ghost, there is question of supernatural as well as of natural psychology. The Holy Spirit will indicate to

each what befits him. The fact that this or that trait in the life of Christ impresses the retreatant and he feels inclined to imitate it, may well be a sign of a divine invitation. Of old in Palestine, Jesus called men to follow Him. He calls them still. And the attentive reading of the Gospel and the interior inspirations to which it gives rise in the soul are one of the ways by which the Saviour calls today. These contemplations of the life of Jesus Christ are not intended to be sanctimonious daydreams, but rather lessons which each retreatant must apply to himself.

To prepare for this detailed study of the divine model and to guarantee profit, St. Ignatius proposes an introductory exercise in which again a question of principle is asked. Jesus Christ calls you. Have you decided to follow Him? How far? If, consciously or not, we have decided not to follow to the end, the effect of the succeeding meditations will be inevitably limited. If, on the contrary, the soul is resolved to go as far as Christ wishes, the appeal of the divine King will receive a suitable response. That the retreatant be determined to refuse nothing to Christ is the end for which St. Ignatius strives in the first exercise of the second week, *De regno Christi.*

A generous response is excellent preparation for what follows: the various contemplations of the second week and in particular the election which will soon be made. This response has been admirably prepared for by what preceded it. During the consideration on the *Principle and Foundation* the retreatant determined to follow God, and even to prefer the best among the various ways of serving Him. The resolution to make reparation for sins and to show all possible gratitude to the divine Saviour who has wiped them out will now be able to render itself practical. And the *De regno Christi* itself will naturally excite the gratitude of the retreatant. For here our attention is focused on Him who calls us and the incomparable work in which He asks us to share. After that what answer can be made to Christ except: "Oh my King, it is for you to tell me

how I am to serve you; I agree in advance." It is desirable that this response assume the form of a solemn oblation which impresses the retreatant with the importance of this act. This is the third step.

One after the other, the retreatant contemplates the different mysteries of the life of Christ. The life at Nazareth and, soon afterward, the mystery of Jesus lost in the Temple introduce the problem of the choice of a state of life. Can he be content to fulfill the duties of a normal family life, or must he renounce this life and dedicate himself entirely to God? In this fashion the election is introduced.

St. Ignatius was well aware that, for the destiny of a man, the choice of a state of life is of prime importance. It is a matter of great moment whether a man pass his life here or there, doing this or that, in such or such a situation. Moreover, God has His designs for humanity and His aims for each individual. By living in one state rather than another, by remaining in secular life rather than entering the religious state, a man determines at once almost his entire life, at least in broad outline. Hence it is of major interest to choose carefully one's vocation. We should note in passing the precision with which St. Ignatius formulates the problem: "In what state of life does His divine majesty wish to employ me for His service?" The *Foundation* of the *Exercises* finds here an exact application. The problem is conceived, as it should be, in an entirely theocentric manner, with no undue concern for my own happiness or advancement here below.

The election will be made as soon in the course of the Second Week as the retreatant finds himself in the required disposition, which is, as we have said, the state of indifference, or, better, still, the third degree of humility. To assure as far as possible the acquisition of this disposition, St. Ignatius contrived to introduce, in the midst of the contemplations on the life of Christ which are to be continued afterward, a new series of exercises which are intended directly to produce the requisite state of soul. The retreatant could allow himself, in spite of his good will, to be somewhat deluded

by his natural egoism, hidden and subtle as it is. This egoism could prevent him perhaps from seeing, certainly from embracing, what God expects of him. To put the retreatant on his guard, St. Ignatius places here three exercises which are incontrovertibly of great importance.

The first is destined to enlighten the soul of the retreatant: it is the meditation on the *Two Standards* or, as some prefer to call it today, perhaps more accurately, the *Two Parties*.

After the meditation on the Kingdom, the retreatant was much consoled to find himself under the eyes and influence of his commander, Jesus Christ. Saint Ignatius recalls to him now the striking truth of which but few men are aware: that we live exposed not only to the beneficent influence of Christ, but also to the more or less constant activity of a diametrically opposed spirit. We are constantly drawn in two essentially opposite directions: to mere naturalism and to the Christian ideal. This is so true that, practically, the problem of life and of salvation is to be able to preserve ourselves from the naturalistic spirit and to keep ourselves docile to the Holy Spirit. If we only knew the methods and operations of each of these spirits, we could recognize and distinguish them.

St. Ignatius establishes here some fundamental principles of discernment. We recognize Christ by His admirable simplicity. He is so frank that his proposals, which are made with no desire to humor our weakness, are in danger of repelling us: "If anyone wishes to follow me, let him renounce himself!" The evil spirit, who is the devil, is careful not to frighten. He cajoles while he deceives. He disguises himself and his game with incomparable cleverness. In what then does his method consist?

We are going to propose here an interpretation of the *Two Standards* or, more precisely, a description of the tactics of the devil, which not all will admit. Many, basing their views on the letter of the *Exercises* believe that these tactics always consist

in leading the soul to an attachment to riches and worldly honors and then to pride. This triad seems to them to have an absolute and universal validity. We believe that St. Ignatius has proposed these only as examples fitted to his times. For the persons to whom he most frequently gave the *Exercises,* it was indeed the attachment to riches and honor, more precisely still to benefices and ecclesiastical dignities, which was the ordinary obstacle. But circumstances have changed and in the present circumstances we must also be able to recognise the serpent's tail. This leads to a general formula of the diabolical snares. If we hold to the literal interpretation mentioned above, it seems impossible to define in a general way the subtle camouflage which the evil spirit uses. On the contrary the craftiness of his maneuvers stands out in bold relief if it consists simply in always exaggerating the natural tendencies of the individual, even those most lawful in themselves.

The devil's approach at first sight seems as normal as could be. He urges us to develop our natural tendencies and especially those which appear most legitimate because with these his camouflage succeeds best. When one of these tendencies has become the master, the soul by the same token has lost its docility toward God. God will no longer obtain from it what He expects. This can be applied to the mother who has too great love for her children, or to the son who has too much love for his mother. In these conditions "how can we dispose ourselves" to assure our fidelity to God and His Spirit? It is only by going from preference or from principle against our natural instincts, *agere contra,* that we may orientate ourselves habitually in an anti-naturalistic direction. Then we can be at peace. We will never go contrary to the will of God. In what direction are we going? In what direction will we go in the future? Practising again the *petere id quod volo,* the retreatant, inspired by St. Ignatius, strengthens his resolution by an ardent and insistent prayer. He begs of the Virgin Mary, of our Lord Jesus Christ and of

the Father in turn to be received under the standard of the Cross, that is to be called to a humble and poor life. It is clear that all these successive exercises help to deepen an anti-naturalistic attitude in the soul and at the same time to prepare for a good and sound election.

Reestablished or strengthened in the fulness of Christian truth, the retreatant could still imagine that he wished sincerely to live according to the truth although in reality he did not. He must activate his wish. This is difficult. He should be able to make this examen in a most impersonal fashion, as if he were not considering himself. Our egoism is so accustomed to beguiling us: we see things as we desire them to be. That is why St. Ignatius presents a parable; once the general truth has been discovered, we will be able to apply the parable to ourselves with more chance of success. It aims at making us understand that we desire an end only if we have a practical desire of the means. Do I desire the means? The means of serving God as well as possible? All the means? The best means? These last above all? This clearly recalls the conclusion of the *Foundation*: to choose exclusively the means which best aid us to serve God. The retreatant thus disposed will be ready for the election. This is the fourth step.

But the election is not simply a matter of the intellect, of clear-cut views, and of cold resolution. It is above all else a matter of generosity. To be generous we must love. Hence love must be enkindled in our heart. For this end and to give full rein to the magnanimous dispositions which the fifth annotation recommends, St. Ignatius invites the retreatant to consider attentively the three degrees of humility. The language of the saint is awkward. But his expression is quite precise and pregnant when it is understood. But it must first be understood. He is speaking of three ways of being humble or submissive to God, of three degrees of docility, since this is greater or less in so far as the

soul is more or less susceptible to the action of the Spirit of God.

In the first two degrees the notion of obligation prevails to a greater or less extent. We recall how the *Foundation* strives to imbue the retreatant with this notion by showing him that this obligation derives immediately from his nature as a creature. In the third degree theological charity clearly prevails, that love of God which baptism has given us and which the exercises of the First and Second Week have consistently striven to revive and invigorate by the consideration of the great divine benefits. This third degree is properly the Christian state of soul. This it is which must be achieved and maintained in us. This is that filial devotion which must inspire all our conduct. If the retreatant has been able to raise himself to this, the fifth step has been surmounted.

The soul, finding itself at length in this third degree of humility, or at least in the second which is indifference, can approach the election. If the soul has not been able to attain either of these two states, it should continue its efforts. This is possible for the election is not placed at the very end of the contemplations of the Second Week. St. Ignatius does not fix the day or the time in order to leave some leeway to the director and to the retreatant.

The election finished, the retreat continues. There follow still the Third Week consecrated to the mysteries of the Passion and the Fourth concerned with the risen life of Christ. Why these two weeks after the election? Once the election has been made, and let us suppose well made, what is the purpose of these two weeks? The question has been much controverted. In the perspective or sequence which we have tried to establish the question does not seem difficult to resolve. Obviously these two weeks have for their object to increase our love for Jesus Christ, our heroic Saviour and our glorious King. Is it not clear that as this love progresses it will aid much in the realisation of the decisions taken in the election, though, and especially if, it was pain-

ful and costly? Without doubt here is a first and most important reason for the existence of these two weeks which follow the election. But this love is an end in itself. Grateful and generous love for God and Jesus Christ comprises the whole ideal of the Christian soul. Nothing is more fruitful than the development in man of such dispositions.

It is this also that the stirring *Contemplation for Obtaining Divine Love* is intended to achieve. It also strengthens the motives of generosity which will activate the conclusions of the election. But above all it develops love for its own sake, a love certainly of the affections, since it is normal in man, but a love also which wishes to imitate the generosity of the love of God for us. God has given us all that we are and all that we have; He has given Himself and He gives Himself in as many ways as He can and all these gifts only serve to prepare for the total gift of Himself in the beatific vision. The more evident this becomes, the more the soul, if it is generous, will be borne to give itself and all that it has to God. This is the gift which God wishes; it is in order to give himself in this way that man lives. The *Exercises* of St. Ignatius lead to this.

Psychology of the Election

The psychological skill of St. Ignatius appears particularly in the technique of the election, a technique which, despite the difficulty of the matter, is entirely his own.

We should not forget that the *Exercises* have been conceived and planned principally in order that the election can take place. Their task is to lead the retreatant to that state of soul—indifference or the third degree of humility—outside of which, according to St. Ignatius, one has almost no chance of being able to recognize, accept and accomplish the will of God. Now that the retreatant has arrived at it, as we suppose, the election can take place.

What then is the object of the election? It cannot

be the determination of the purpose of my life, that for which I am to live. This does not depend on my choice; it is prescribed for every human being. We exist to serve and glorify God. The sole choice which depends on me, which can be the object of my free deliberation, is the means by which I shall serve God. There are several ways or means of serving God. Not all are of equal value. And, as means, some are better than others. I can choose between them.

This is true, but in the consideration of the *Foundation,* at the beginning of the *Exercises,* I resolved to choose exclusively the best means, those which are the greatest help in attaining the end. Hence at the moment of election, the question presented to me should assume this form: what state of life will best help me to serve my Creator and Lord? We know how the exact formulation of a problem can aid in the discovery of the correct solution. St. Ignatius persists in recalling this formula. He would have the retreatant motivated by no other motive than the service of God and the salvation of his soul.

We see also the relative aspect of the problem and the response. There is no question of discovering the best state of life in itself, but that which will assist me most, with my endowments and in the circumstances in which I am.

How is the election to be made? This is the important question. A good and sound election can be made only by one in the state of indifference or in the third degree of humility. But even then the psychological circumstances can vary considerably. The exactness with which St. Ignatius discerns these is to his credit.

a) God can manifest His will to the soul so convincingly that the soul no longer has to look for it, but only to obey. This is a quasi-miraculous grace, as in the case of St. Matthew, or a simple interior conviction.

b) The soul is interiorly disturbed. Now it is consoled, that is happy and fervent, now it is sad, weak,

full of repugnances. The study of these consolations and desolations can be very enlightening. Who consoles the soul and when? Who causes its desolation, and under what circumstances? Is it the good or the evil spirit? This investigation will be aided by the rules established by St. Ignatius. If the soul is consoled by God at the moment when it leans toward one type of life in preference to another and if, on the contrary, it is desolate when it leans toward the second rather than the first, it seems clear that God wills the first.

c) The soul is not moved by the good or bad spirit but can, in tranquillity, make use of its natural faculties of discernment. In this case, it can recur to the two following methods or to one of them.

1) The first is analytic and deductive. We begin by an exact reformulation of the problem: in order to serve God and save my soul, which of the kinds of life proposed is the best, the most helpful, for me? We pray, begging of God that He make known to us what we are to do in order to serve Him best. Not for a moment does St. Ignatius overlook the divine help: even when the soul has recourse to its natural powers of knowing and willing, he wishes that it expect of God that He guarantee their efficacy. We are far from any naturalistic attitude.

Then the retreatant begins to examine in detail and write down the advantages and disadvantages of each kind of life, but always from the point of view of the service of God and the salvation of his soul.

The retreatant makes his election as reasonably, that is to say as objectively, as possible. When his resolutions have been reached, he hastens to submit them to God and to beg that He deign to strengthen them.

2) The other method is clearly intuitive.

By placing itself in imagination in certain situations and by asking certain clear and important questions, the soul tries to provoke in itself certain

spontaneous reactions of that Christian spirit which the *Exercises* have just refined and guaranteed.

We see that St. Ignatius attaches considerably more importance to the dispositions of the soul than to the methods. These have only a relative efficiency. It is the subconscious which leads us, or at least impedes the conscious from becoming master. To be capable of acting with decision, we must have established unity in ourselves. The *Exercises* strive to realise this.

The Psychology of the Additions

Briefly, the *Exercises* are a definite series of meditations made in a certain psychological setting. In these meditations St. Ignatius, each time that it is necessary, fixes the subject and the substance (the preparatory prayer, the preludes, the different points, the colloquy). On the method of proceeding during the prayer itself, there is but little, nothing beyond a few brief directions.

For the exercise of the three faculties: "To apply the memory . . . , and then immediately to employ the understanding, turning it over in the mind . . . , to reason more in particular with the understanding and thus in turn to move still more the affections by means of the will." First exercise of the First Week, first point.

For the contemplations of the Second Week: we are "to see the persons, to hear and notice and contemplate what they are saying; to see and consider what they are doing; then by reflecting to draw some spiritual profit." Second contemplation of the Second Week. In a general way, the second annotation recommends: "It is not to know much, but it is to understand and savour the matter interiorly, that fills and satisfies the soul." But to feel and taste interiorly, to have light in the mind and devotion in the soul, and in this way to succeed in our prayer, all these depend more on God than on ourselves. St. Ignatius wants us to be sure "that it is not in our power to acquire or retain great devotion, ardent love, tears, or any

other spiritual consolation, but that all is a gift and favour of God our Lord." *Rules for the Discernment of Spirits*, I, 9. The Holy Spirit alone enables us to find God. We can but prepare ourselves and keep ourselves in favorable circumstances.

To prepare ourselves for prayer and to keep ourselves in favorable circumstances are the least which St. Ignatius would have us learn in his additions or supplementary counsels. What is at first sight astonishing, but appears quite correct upon reflection, is that St. Ignatius, so reserved in his advice when there is question of prayer itself, enters into great detail when there is question of this preparation or of the favorable circumstances.

This Ignatian art of entering upon prayer rests upon a most acute and exact psychology. A beginning must be made the evening before: "When I want to go to sleep, I will think for the space of an *Ave Maria*, when I have to rise, and for what purpose, briefly recapitulating the exercise which I have to make" (First addition).

At the moment when I begin my prayer, "I will stand for the space of a *Pater noster* one or two paces from the place in which I am about to contemplate or meditate, and with my mind raised on high consider how God our Lord sees me, and I will make an act of reverence and humiliation" (Third addition). This third addition is of particular importance: it tends to transform completely the meditation about to be made. It is not a consideration such as could be made at a desk or elsewhere in order to study some question of secular life. This time the meditation is made in the presence of God, with God. It is not only with ourselves that we speak, but with Him. And in these circumstances the soul passes naturally from presence to conversation. In this is the prayer.

Clearly these additions or counsels tend to produce a certain concentration of soul, to evoke a certain interior climate, which affects not only the spirit but the imagination and the sensibility and which reaches

even to the subconscious. If this is attained, the soul thus disposed will have devotion very often—provided that God deigns to come to it.

From this point of view also, the attitude which we take in prayer is of no small importance. In the living unity which is man, the body has a great influence on the soul. We must find the suitable posture. That is not necessarily a painful position, for discomfort can distract. On the contrary certain postures which favor the physical condition can aid the activity of the soul. St. Ignatius says: "I shall enter on the contemplation, at one time kneeling, at another prostrate on the earth or stretched on the ground with my face upwards, now seated, now standing, ever intent on seeking that which I want. If kneeling, or if prostrate I find that which I want, I will not try any other position". (Fourth addition.) A favorable combination is a delicate and frail thing. A change of posture may be sufficient to ruin devotion.

St. Ignatius then adds invaluable advice: "In the point of the meditation in which I shall find what I desire, there I will rest, without being anxious to proceed to another, until I have satisfied myself." Why did the saint place that at the end of the fourth addition, since it would seem logical to add it to the general advice which we have mentioned above? St. Ignatius was not particularly anxious to present a logical system. After recommending perseverance in the posture chosen for prayer, he finds it natural to urge us to remain tranquilly also in that point of the prayer which answers our desires.

When the prayer has been finished, there is nothing more useful than to reflect on what has just passed. The retreatant should exact an account of himself regarding his behavior and what resulted therefrom for the success of the exercise. Each prayer is an experience, a lesson, from which profit is to be drawn for the following exercises. This is mentioned in the fifth addition. Nothing is more practical. The art of praying is learned above all by experience.

The exterior surroundings are also of much importance. During his own apprenticeship, at Manresa and elsewhere, St. Ignatius saw this clearly. Accordingly this man of active temperament was of the opinion that nothing was to be neglected which could contribute to the desired result. In the four last additions, he gives to the retreatant advice useful for producing a favorable atmosphere. The twentieth annotation has already required the retreatant to retire into solitude for greater liberty and less possibility of distraction.

The seventh addition recommends such use of light and darkness and of open or closed doors and windows, as will help the retreatant the better to find what he desires.

The eighth addition forbids him to laugh or to provoke laughter.

The ninth advises a careful guard of his eyes: what he sees may cause great distractions.

Finally the tenth treats of external penance. This can contribute powerfully to the creation of an atmosphere, the production of devotion in the soul, and the gaining from God of special graces.

Strongly convinced of the importance of all these details, St. Ignatius wished that "all ten additions be observed with great care."

It is certain that the *Exercises* are without doubt the fruit of the spiritual experiences of St. Ignatius. If the saint had not had "the habit of constant introspection" of which Fr. Dudon speaks, he would not have been able to compose the *Exercises*; he would not have been the eminent psychologist that he is.

Graces of the *Exercises*

On the Fifth Sunday after Easter I noted certain things and they had reference to what may be and usually is asked in the colloquies of the Four Weeks of the *Exercises*. In the First, these graces are rightly asked for, namely, a true knowledge of and contrition for the sins committed in our past life, knowledge and resolution of a real amendment and a true regulation of our life for the future. In the Second Week, in which we contemplate the life of Christ in order to know and imitate Him, three graces are asked for in the principal colloquies to the Blessed Virgin, to Christ, and to the Eternal Father: the first is abnegation of self; the second perfect contempt of the world; and the third perfect love of the service of Christ our Lord. There are many persons who think that they have a great esteem for the Person of Christ and that they love Him, when, notwithstanding, they do not like the things in which the service of Christ consists. Such people, to tell the truth, often think, and that not without consolation, of Christ and of His virtues and perfections, but very seldom of the works which He required from His servants, and in which He desires His followers to be exercised, in order that, being where He was, they may hereafter be where He now is. In the Third Week, during which we meditate on the Passion of Christ, these three graces seem very suitable, namely, compassion for Christ's bodily sufferings, compassion for His poverty and lack of all things, and compassion for the insults and reproaches He suffered, for there are many sufferings in the Passion which we cannot feel without the help of God. In the Fourth Week, which has for its subject matter the contemplation of the risen Christ, we should ask first, for love of God and of Jesus Christ, second, for perfect joy which is to be found in Christ alone, and third, for true peace which is only to be found in Him.

Blessed Peter Faber

JESUITS AT LAY UNIVERSITIES

JOSEPH GARLAND, S.J.

The general Church law in this matter may be briefly summarized as follows. It is not lawful to send religious to lay universities unless they have already been ordained, are careful of religious observance and have the express permission of their superior general. This permission is given only in so far as necessity or utility demands it. Furthermore such religious are not dispensed from quinquennial examinations; rather is this law to be especially urged in their case.

The history of this legislation must now be considered. Modern Church legislation regulating the attendance of religious at lay universities dates back to July 21st, 1896, when Leo XIII through the Sacred Congregation for Bishops and Regulars issued the instruction *Perspectum est Romanos pontifices*. This is a relatively long and detailed document and lays down under fifteen heads rules for clerics both secular and religious. This document, however, was issued for Italy only. The following numbers are of particular interest in the present matter: "III. Ordines et congregationes quae munus docendi non profitentur, non mittant alumnos suos ad universitates gubernii. Ordinum autem et congregationum ex instituto docentium novitii nunquam ad dictas universitates mittantur: professi vero eas non frequentent nisi praehabita licentia superioris generalis, qui eam concedet iis tantum qui requiruntur et sufficiunt pro suis collegiis et scholis. V. Maximi ponderis est mittendorum ad universitates accuratus delectus. Venia non detur alumnis antequam laudabiliter absolverint integrum cursum tum philosophiae tum theologiae a constitutionibus ordinis seu congregationis pro religiosis praescriptum" (*A.S.S.*, vol. 29, p. 359).

Pius X in his effort to check the growth of modernism, extended this legislation to the whole Church in

his encyclical *Pascendi,* September 8th, 1907: "Quae de celebrandis universitatibus S. C. E. et R. negotiis praepositum clericis Italiae tum secularibus tum regularibus praecepit anno 1896, ea ad nationes omnes posthac pertinere decernimus" (*A.S.S.*, vol. 40, p. 642).

Possibly to put an end to evasions of the previous legislation Pius X added that clerics and priests who are attending a Catholic university or institute are not to attend courses in a lay university which they can find in the former.

On September 23rd, 1907, a French bishop wrote Cardinal Merry del Val, the secretary of state, asking whether in view of this last-mentioned prohibition in the encyclical *Pascendi,* the exceptions and dispensations allowed for in the decree *Perspectum est Romanos pontifices* were extended to the universities of France. The Cardinal answered, yes, but added: "however the Holy Father excludes from this authorization those courses which are most apt to be dangerous, as those of history, philosophy and similar subjects. To attend such courses each ecclesiastical student needs the express permission of his bishop." This answer is dated October 2nd, 1907 (*Periodica* IV, p. 159, n. 245).

In passing it might be noted that the above document is somewhat ambiguous. The decree *Perspectum est* required that in the exceptional cases when a cleric would be allowed to attend a lay university, he should obtain the express permission of his bishop. The cardinal's letter would suggest that such permission would be necessary only if the cleric was hoping to attend courses in history, philosophy or similar subjects.

On October 10th, 1907, Cardinal Merry del Val wrote to the Archbishop of Avignon urging that he and his suffragans should always prefer Catholic to lay universities, and that in keeping with *Perspectum est,* they should allow their clergy to attend lay universities "only in case of necessity and, in so far as this necessity requires it, taking moreover all necessary precautions. Bishops shall show themselves especially disinclined to give this authorization for

courses which are apt to be dangerous, e.g., history, philosophy and similar subjects" (*Periodica* IV, p. 44).

On November 5th, 1907, the Cardinal wrote again to the bishops of France giving replies to three questions about this matter. The second of these questions is perhaps the most important for our present subject. The query is whether, if there is no other institution except a lay one in the particular town, this case could be considered a case of necessity in accordance with the letter of October 10th. The reply is: "Ad 2: Negative, unless in exceptional cases there are in addition very special and serious reasons. That there are such reasons the bishop alone may decide" (*Periodica* IV, 160, n. 245).

These three letters concern directly the secular clergy of France; still they are an interpretation of the official legislation which is to be applied *servatis servandis,* to religious, even exempt, and in so far give a safe norm for the interpretation of this legislation in its application to religious. It will be noted that the Holy See insisted that the attendance at lay universities should be considered an altogether exceptional occurrence.

On September 1st, 1910, Pius X reaffirmed in the motu proprio, *Sacrorum antistitum,* the law laid down in the encyclical *Pascendi.* A long passage from that encyclical is quoted word for word and includes the previous references to *Perspectum est* and the previous addition. Nothing is omitted and nothing new is added. (*A.A.S* II, pt. 2, p. 658, fin.)

A year after the promulgation of the new code of canon law, but just before it came into force, Benedict XV issued through the Congregation of the Consistory on April 30th, 1918, the decree, *Nemo de sacro clero.* In the opening paragraph the pope asserts the continuity of the legislation about to be defined with that laid down by Pius X and Leo XIII. Of that legislation he states, "Leonis XIII et Pii X supra memoratas ordinationes confirmans easque in suo pleno robore per-

manere declarans, haec insuper edicenda, statuenda, promulganda."

As this document is of the greatest importance in the present discussion it will be useful to quote it at some length. "1. Nullus ad laicas universitatum facultates destinetur, nisi sacerdotio iam auctus, quique spem bonam ingerat fore ut sua agendi ratione ecclesiastico ordini honorem tam ingenii vi ac perspicacia, quam sanctitate morum adiciat. 2. Episcopus in destinando sacerdotes suos ad laicas studiorum universitates frequentandos nihil aliud prae oculis habeat, nisi quod diocesis suae necessitas vel utilitas exigat, ut nempe in institutis ad iuventutem erudiendam destinatis idonei comparentur magistri. 3. Canons 130 and 590 concerning triennial and quinquennial examinations are to be urged for those at lay universities. 4. Priests after their university course remain as before subject to their ordinary. 5. Haec omnia quae de clero saeculari sunt dicta religiosis etiam regularibus, congrua congruis referendo, sunt applicanda." (*A.A.S.* X, p. 237).

Afterwards, no new legislation was made in this matter. There are however some documents of interest. A letter of the secretary of state on November 18, 1920, lays down certain norms for Italian priests acting as teachers in lay schools and universities. The letter is in Italian and is published in the *Monitore Ecclesiastico,* vol. XXXIII, p. 64.

On February 22nd, 1927, a decree was issued by the Congregation of the Council, *Complures locorum ordinarii.* This again deals with norms for priests teaching in lay schools. The first paragraph should, however, be quoted: "Sanctae sedis praescripta de clericis et sacerdotibus publicas studiorum universitates vel scholas normales, quas vocant, frequentantibus, firma manent (*A.A.S.* XIX, p. 99).

Finally on February 11th, 1936 the instruction of the Congregation of Propaganda *Constans ac sedula,* inviting congregations of religious women to undertake infant aid work in the missions, contains the following

statements: "Si tamen valetudinaria et universitates catholicas adire nequeant, sorores, impetrata licentia ab hac sacra congregatione, etiam laicalia valetudinaria frequentare poterunt. Candidatae universitatis studia compleant ante perpetuorum votorum professionem" (*A.A.S.* XXVIII, p. 208).

Before going on to the consideration of Jesuit law in this matter, it will be well to treat briefly of certain questions which are suggested by the documents already studied. The first is: what is a lay university? This question is discussed at some length by Dom Oesterle, O.S.B. in *Commentarium pro religiosis*, vol. VI (1925), p. 191 f. He comes to the conclusion that whether the university is lay or Catholic, depends neither on the professors, nor on the students, nor even on the studies engaged in, but on the authority founding the university. A lay university is one neither founded by the authority of the Holy See, nor directly and formally depending on it, but erected by the civil authority or by lay persons. Cf. Berutti, p. 230. The second question which arises is: is it necessary for religious to have permission from the ordinary of the place before attending a lay university? Father Ellis, S.J., answers this question somewhat briefly in *Periodica* XXVII, p. 106 f. "Quaesitum: An superior major religiosorum egeat licentia ordinarii loci ad hoc ut permittat subditos frequentare universitates non-Catholicas? Responsum: Pro clericis religiosis igitur requiritur et sufficit expressa licentia superioris generalis. Nullibi enim, inquantum scimus, requiritur ut habeat praeterea licentiam ordinarii loci."

We now come to the law of the Society of Jesus in the present matter. This is contained in the *Epitome* 352, 2. Having summarised the general Church law, the paragraph continues: "Possunt tamen provinciales, ex privilegio societatis, cautelis omnibus adhibitis, scholasticos quoque delectos ad eas universitates mittere, omnibus philosophiae disciplinis instructos ac solidiore praesertim virtute probatos, ea lege, ut in domibus nostris commorentur religioseque vivant." Hence, for

Jesuits, the wish of the provincial is enough; there is no need to go to the general. It is enough if scholastics have finished philsophy. It is not required that they should have finished theology and have been ordained.

Let us examine the history of this privilege. On January 18th, 1908, Father General F. X. Wernz sent a letter to the Society, *De modernismo cavendo.* Urging the observance of the recent decrees of the Holy See, in particular those contained in the encyclical *Pascendi,* he drew special attention to the instruction of Leo XIII, *Perspectum est,* which was extended by that encyclical to the whole world. Father Wernz asked those concerned to study this instruction and endeavor to conform to its prescriptions. He then added: "Nominatim haec in memoriam revocata volo: a) requiri, ut quis civiles universitates frequentet, expressam superioris generalis licentiam; b) non nisi eos ad haec studia destinandos esse, qui laudabiliter absolverint integrum cursum tum philosophiae tum theologiae a constitutionibus ordinis praescriptum; c) quique morum integritate et vitae vere ecclesiasticae laude praefulgeant; d) maximam autem cautionem esse adhibendam, si qui mittendi sunt ad universitates in locis ubi nullum adest religiosum domicilium" (*A.R.,* vol. I, p. 11).

The observance of the Leonine instruction presented however for Jesuits a number of serious difficulties. These were brought to the attention of the Father General by a number of provinces and accordingly, a short time after the above letter was sent to the Society, Father Wernz decided to approach the Holy Father on the subject. He pointed out the difficulties and mentioned that in the Society subjects are not sent to lay universities until they have finished a complete and solid course of philosophy; and that consequently they have already spent many years in the observances of the religious life and can therefore be considered mature in age and judgment; furthermore, such students stay at Jesuit houses where they are pro-

tected against worldly dangers and provided with all the helps they need for their own sanctification. As an example, Father Wernz mentioned Campion Hall, Oxford.

In a letter of March 25th, 1908, Father Wernz tells of the effect of his démarche: "Quibus auditis, sanctissimus dominus e vestigio mihi significavit apertissimis verbis scholasticos Societatis, quibuscum quoad universitatis frequentationem talis adhibeatur ratio, praescriptionibus illis non teneri sed neque sibi mentem fuisse, dum eiusmodi praescriptiones in recentes transferret encyclicas, eosdem scholasticos nostros comprehendi.

"Porro ex hac authentica declaratione omnino conficitur nihil obstare quominus scholastici nostri ad praelectiones audiendas penes civiles universitates mittantur, etiamsi nondum ad sacros ordines promoti sint, aut ullum theologiae cursum susceperint, dummodo triennium philosophiae perfecerint, ac praeterea quo tempore universitatem frequentant in religioso Societatis nostrae domicilio commorentur" (*A.R.* I, p. 120 f.).

The decree of Benedict XV, *Nemo de sacro clero,* April 30, 1918, left Father Ledochowski, who had succeeded Father Wernz as General of the Society, in doubt whether Jesuits could still avail themselves of the declaration of Pius X. Accordingly he approached the pope to ask for a further declaration. He first recalled the decision of Pius X, and stated that the reasons for the concession were, first, the advanced age at which Jesuits are ordained, and second, the need of having in our colleges and school teachers with diplomas from the civil authorities. (The first of these reasons is hinted at by Father Wernz in his letter of March 25th, 1908; the second is not mentioned. Possibly it is one of the difficulties proposed by the provinces.) Father Ledochowski added that by the new decree of April 30th, the permission granted by Pius X would seem probably to have been withdrawn. He therefore asked for two concessions: first, that those

scholastics already at lay universities should be allowed to complete their studies; second, that in the future the Society should be allowed to send scholastics to lay universities: "Secundo, ut alios etiam delectos scholasticos, etsi nondum ordinibus sacris institutos, philosophiae tamen disciplinis omnibus instructos ac solidiore praesertim virtute probatos, liceat superioribus maioribus ad easdem universitatum scholas mittere, cautelis omnibus adhibitis, atque ea lege ut in domibus nostris commorentur religioseque vivant." The pope replied on September 15th, 1918: "Binas gratias concedimus, declarantes praefatum decretum sacrae congregationis consistorialis, die 30 aprilis h. a. editum, Societatem Jesu non respicere" (*A.R.* II, p. 557 f.).

In his letter *De ministeriorum operumque delectu* of June 29th, 1933, Father Ledochowski refers in passing to the present subject and outlines certain precautions to be taken by the superiors of those attending lay univerisites. The following are chief directions given in this letter: a) Such students are to feel that they are under the paternal guidance of superiors lest they waste time; b) universities are to be selected carefully since nct every university excels in every kind of study; c) an experienced Father should look after these young men, help them to pick their courses, to get ready for their examinations, and to get the fullest fruit out of their studies (*A.R.* VII, p. 475).

It may not be out of place here to investigate the nature and value of the document of September 15th, 1918. This document is technically called a rescript and is therefore to be valued and interpreted in keeping with the canon law on rescripts. Now canon 60 states: "1. Rescriptum, per peculiarem superioris actum revocatum, perdurat usque dum revocatio ei, qui illud obtinuit, significetur. 2. Per legem contrariam nulla rescripta revocantur, nisi aliud in ipsa lege caveatur, aut lex lata sit a superiore ipsius rescribentis."

A rescript can then be revoked in two ways, either

by a particular act, or by a contrary law. If by a particular act, this does not take effect until it is officially made known to the person who obtained the rescript. I say officially because "significatio plus dicit quam notitia habita: supponit intimationem seu declarationem nomine rescribentis factam" (Vermeersch-Creusen, *Epitome juris canonici,* n. 147). If by a contrary law, this will revoke contrary rescripts either if the law is made by a higher authority, or if the law expressly provides for the revocation of contrary rescripts.

The rescript granted to Father Ledochowski can then be revoked either by a particular act officially intimating to him or to his successor this fact, or by a contrary law in which it is stated that any contrary rescripts are revoked. There is no question of a law made by a higher authority, since this rescript was granted by the Holy See.

There is question in this rescript of a privilege granted not to an individual, but to a body (or more accurately, to the general, on behalf of the Society, *Epitome n.* 748). Such a privilege cannot be surrendered save by a general congregation: "Concesso alicui communitati . . . renuntiare privatis personis non licet" (Canon 72, 3).

What then of the use of such a privilege? Jesuits are told in their *Constitutions* to be moderate and prudent in the use of privileges. "Juverit ad Societatis conservationem moderatus et prudens usus gratiarum per sedem apostolicam concessarum" (*Constitutionum* X, 12). "Moderate ac prudenter utantur Nostri gratiis a sede apostolica concessis" (*Epitome,* n. 850, 3).

Prudence and moderation are not necessarily incompatible with use, and it may be necessary to recall the general principle: "Regulariter quisque tenetur uti privilegio quod primo respicit bonum communitatis cuius pars est, ut sunt privilegia concessa toti ordini ecclesiastico vel regularibus. Ratio est quia tali privilegio, utpote communi, nullus privatus renuntiare potest; renuntiaret autem, saltem pro illo actu ad quem

eodem uti recusaret" (Genicot I, n. 109, 1). "Singuli privilegiarii nequeunt renuntiare, nec relate ad usum, privilegiis . . . non in sui dumtaxat favorem; eodemque modo metienda sunt plurima privilegia religiosorum quae in eorum regulas transierunt" (A Coronata (1937) I, n. 263). "Ex canone 69 habemus implicite privatam personam obligari ad usum privilegii, quod in favorem communitatis, coetus, rei concessum est. Patet ex eo quod cum privilegium in favorem coetus aut communitatis concessum est, non sui, sed communitatis aut coetus commodo irrogatum est. Quare privata persona, etiamsi in suum praeiudicium cedat usus privilegii, eo uti debet: bonum enim commune suprema lex, quam privato bono submoveri non oportet" (Toso, *Commentarium in codicem juris canonici,* I, p. 164, in canonem 69, 2).

A summary of the whole matter is contained in the *Epitome* (n. 325):

"1. If in the judgment of the provincial it is useful and as long as it does not do harm to their religious spirit or to their thorough formation in studies proper to the Society, Ours may take civil degrees in universities which do not belong to the Society. This applies first of all to the public authorization to teach. As far as is possible Catholic universities are always to be preferred to lay universities.

"2. According to the prescriptions of general Church law, it is not lawful to send religious to lay universities unless they have completed their entire course in philosophy and theology, unless they are distinguished for a truly religious life, unless they have the express consent of their general and in so far as it is necessary or useful for the order. Our provincials, however, in virtue of a privilege of the Society can, all precautions having been taken, send chosen scholastics to such universities provided they have finished the complete course in philosophy, excel in solid virtue, and on condition that they dwell in our houses and live religiously."

HISTORICAL NOTES

MIGRANT MEXICANS IN NORTH DAKOTA

"*Buenas tardes, Padre. Pase.*"—"Good afternoon, Father; come on in." And the señor stops his wood-chopping to kiss the Padre's hand and usher him into the house. The señora, with an infant in her arms and three or four small children either tugging at her skirt or stepping on her feet, retires from the doorway and pulls forward a chair for the Padre as she says, "*Siéntese.*"—"Please sit down." The Padre may have his misgivings about the strength of the rickety chair that the señora with one sweep of her free arm swings through the bedroom and kitchen to parlor (for rooms in this house are distinct from one another only by a *distinctio rationis ratiocinantis*) but the Padre has no misgivings about the genuine Christian charity that characterizes his reception among the migrant Mexican families of the Red River valley of North Dakota.

To speak of the people, whom the Padre is visiting, as Mexicans is, perhaps, misleading, for they are United States nationals whose home is Texas. They are part of the stream of thousands of Spanish-speaking agricultural migrants who yearly move up into North Dakota, Minnesota, Wisconsin, Michigan, Colorado. The end of April is moving day in hundreds of homes in Crystal City, Laredo, San Antonio, Wichita Falls, and many other Texan cities. The farm workers, commonly referred to as Tex-Mex, Texicans, or *braceros* (field hands) begin loading their family, their furniture, bedding, kitchen utensils on to trucks for the thousand mile trip up north.

Early in May they have already settled on farms along the Red River that divides North Dakota from Minnesota, and have begun their work of thinning the sugar beets. As the beets grow, the Mexicans have their work set out before them—constant weeding, which lasts until the end of July. August 1 is payday, and the *ranchero,* on whose farm they are working, comes

around with the check, a fair-sized check, but there's not much left when the grocer, who has been giving them credit for the last three months, claims his share. Then there are doctors' bills, and all the other debts that any family has to pay, except rent—the farmer charges no rent for the shack, hut, barn, freight car, or house in which they live.

The Padre has his black notebook in his hands, and he is jotting down the name and age of the señor and señora, and information about their baptism, confirmation, Holy Communion, and whether or not they were married in the Church. Then the children's names and ages and all other pertinent facts—all recorded in the census book. Grandmother is there, too, and she asks the Padre's special blessing, for she feels that she will not have many more years of traveling back and forth from Texas to North Dakota for work in the sugar-beet or potato fields. The Mexican children, like all children, love pictures, and the Padre has a supply of them—Our Lady of Guadalupe, special patroness of the Mexicans; and St. Christopher (what better saint for migrant workers that spend six months of one year away from home?); and pictures of the Holy Family, and blessed candles, and rosaries. "*Mira, que chulo,*" cry the children as they look at the Mexican features and Mexican dress of Nuestra Señora de Guadalupe, and, prompted by their parents, they give thanks in a score of "*Gracias.*"

"Be sure not to forget the Mass on Sunday," the Padre calls as he heads toward his station wagon. "Nine o'clock. The Salinas say they will take you in their truck. It's only seven miles. And Monday, *doctrina* starts at Oakwood. All these little ones should know their *Pater*, and *Ave*, and Act of Contrition. The bus will pick them up at 8:15. Make sure they are waiting at the road." And the Padre starts the motor amid a chorus of, "*Adios*" from the little ones and, "Goodbye" from the older ones, and he is on his way. No, not yet, he has forgotten something, "The mission starts on Monday night, at eight

o'clock. Every night we will have rosary and instructions. Confessions on Saturday night." And the Padre guns the motor to pass through a mud hole, and he is on his way to the next sugar-beet or potato farm to meet more of his parishioners.

And the Padre's North Dakota parish is large, extending 180 miles along the Red River, and 20 miles wide, and in one of the most fertile valleys in the world. To care for the Spanish-speaking migrants in this territory last summer, His Excellency, Most Rev. Leo F. Dworschak, Auxiliary Bishop of Fargo, assigned three priests: Rev. James Walsh, of St. Mary's Cathedral, Fargo; Rev. Marshall Gherman, C.SS.R., of Kirkwood, Mo., and Rev. Ernest Clements, S.J., of Gonzaga High School, Washington, D. C. Father Walsh took care of Casselton, twenty miles west of Fargo, and made history last summer by establishing a boarding school with the help of the Sisters of Sacred Heart Academy, Fargo, for the Mexican children of the area. Father Walsh feels that the children profited tremendously by their day-long personal contact with the Sisters, who taught them, supervised their play, helped prepare their meals, and tucked them in at night after making sure that hands and feet were washed and prayers were said.

About a hundred and thirty miles north of Fargo is a small town (population 41 in 1941, and it has not grown much since) that bears the name of Auburn. Although in no way reminiscent of Oliver Goldsmith's "Deserted Village," it still has one claim to distinction, for it is the headquarters of Mexican missionary activity in the north. There, Father Gherman, a veteran of seventeen years experience among the Mexicans of Texas and North Dakota, has parked his trailer house which serves as rectory. There, too, he is building a church with Mexican labor. To date he has poured the cement footings for the basement which he plans to construct next summer. And as soon as the new church at Crystal, North Dakota is completed, Father

Gherman will move the old Crystal church down twenty miles to Auburn.

The third priest among the Mexicans and a newcomer to the work was the author of this article. Padre Clemente, as the Mexicans called him, arrived at Father Gherman's trailer in mid-July, taught in Spanish for three weeks in a First Communion class in the Oakwood summer school, helped preach a mission, drove twenty-five miles to say Mass on Sundays in the town hall of Forest River, and made a census, of 118 families, totaling 662 people, of the Minto, Forest River, Johnstown, Gilby, and Manvel area, situated between Grafton and Grand Forks. Stopping in Fargo on his way up north, the author had the opportunity of meeting His Excellency, Most Rev. Leo F. Dworschak, Auxiliary Bishop of Fargo, who in the name of His Excellency, Most Rev. Aloisius J. Muench, Bishop of Fargo and Apostolic Visitor in Germany, had extended the invitation to participate in this Mexican mission work.

As the author moved about the countryside, he made the acquaintance of many of the Fargo-diocese pastors and assistants. Key man for the work among the migrants was Father James Walsh, mentioned above, a Bostonian, ordained five years ago for the Fargo diocese. Small in stature, curly blond hair, streamlined figure, he radiates enthusiasm. Through his begging trips and help from the Extension Society, he has financed the Mexican work, and bought a trailer house, station wagon, and a car for his missionaries. Father Marshall Gherman, the Redemptorist Father with whom the author lived six weeks in the rectory-trailer, knows his Spanish so well that the Mexicans sit back comfortably (if such a trick can be performed while sitting on unfinished lumber supported by wooden boxes) as he preaches, for they have no fear of his putting a wrong ending on a noun or verb. Father Gherman feels more at home among the poor than the rich, can fix a flat tire as well as decorate an altar, spend all day pouring cement and then relax for an hour in a late afternoon swim.

Near Auburn is the town of St. Thomas whose pastor is Father Michael McNamee whom we met on several occasions as we made raids in search of altar breads, candles, and many other needed supplies. He is the pastor, too, of the Crystal church which, next summer, we hope, will be on wheels on its way to Auburn. The Mexican missionaries always felt at home in the parish house in Oakwood because of the kindness of the pastor, Rev. Joseph L. Bastien, of Laval Co., Quebec. Father Bastien died on August 30 last, after completing twenty-five years as Oakwood's pastor. He was ordained in 1908.

Since the Auburn church is in great need of surplices, cassocks, candlesticks and practically everything else that a church must have, we drove fifty miles to see the parish priest of Olga. Father Grow was very generous; we should have brought the station wagon instead of the car. Father John Cullen, pastor of the Minto and Ardoch churches, and Father John Moluski of Warsaw gave substantial contributions to the support of the Mexican work; Father John Stempel, pastor of the Polish church in Minto has offered to let the missionaries speak at both Masses on a Sunday and pocket the collection: and Father William McNamee, pastor of St. Michael's Grand Forks was instrumental in arranging the loan of St. James Academy's bus for the summer school.

Toward the end of his stay in North Dakota, the author crossed over into Oslo, Minn., to pay a visit to Father Clement Cloutier. He had also hoped to meet there the Padre attending the Mexicans, Father Malachy, O.S.B., of St. John's, Collegeville, Minn., but arrived too late. He was not too late to ask for and receive an organ from Fr. Cloutier for use in the Forest River town hall that serves as a church for the Mexicans on Sunday.

It is the middle of October now, and while the author is drilling, *amo, amas, amat,* and listening with a frown to a garbled version of the Beatitudes and the Commandments, the Mexicans, finishing their beet-

topping, and now chilled by North Dakota frosts, are thinking of going home. In two weeks most of them will begin loading their family, their furniture, bedding, kitchen utensils on to trucks for the thousand mile trip down south.

ERNEST CLEMENTS, S.J.

PREHISTORIC NOVALICHES

Sacred Heart Novitiate at Novaliches is the center of the Jesuit apostolate in the Philippines. Strangely enough, there is reason to believe that Novaliches and its vicinity has been a center of Philippine life for perhaps 250,000 years.

This comes as a shock for most of us, for, until very recently, little had been published about the archeological work carried on in that area for the past twenty years. Here is the story of the beginnings.

It was in February 1926. About two miles southeast of the rise on which the Jesuit Novitiate now stands, preliminary excavations for the Novaliches Dam were in progress. W. S. Boston, supervising engineer of the operations, was summoned by some of his men to inspect some strange objects which they had unearthed. The finds they showed him were these: the rusty remains of some iron weapons or tools, a considerable quantity of potsherds and several dozen beads. They were obviously quite old. How old, he did not know, but he called on the man who would know, or who would certainly try to find out—H. Otley Beyer, Head of the Department of Anthropology, University of the Philippines.

Beyer made a preliminary survey of the immediate area to determine the approximate extent of the deposits. Soon after that, systematic excavations were begun which, by 1930, had covered a large part of Rizal Province and the southern border country of Bulacan Province. The number of specimens recovered totaled almost half a million.

Sacred Heart Novitiate is located almost midway between two of the most important sites of the archeological survey. Site M, as Beyer has designated it, is about one mile south of the Jesuit house, while Site X is less than two miles to the north. The finds made at these two locations are of particular interest to Ours.

Old Stone Age deposits were found in outcrops at both Site M and Site X: crude hand-axes (*coups de poing*) in association with stegodon teeth and natural tektites. On three occasions G. H. R. von Koenigswald, famous for his discovery of *Pithecanthropus* remains in Java, visited these sites with Beyer and, principally on the basis of constructional pattern, geological position and associated fauna, dated the Site M and Site X tools as probably of approximately the same age as the Trinil Stratum tools, i.e., Mid-Pleistocene (c. 250,000 years). To date, no human skeletal remains dating from the Stone Age have been found in the Philippines, but Beyer believes that the vicinity of the Novitiate is one of the most likely spots for such a discovery.

Other finds made at Sites M and X are here briefly summarized in tabular form. The approximate dates given are Beyer's.

Period	*Finds*
EARLY NEOLITHIC (c. 4500-2500 B.C.)	Extensive deposits of stone implements ranging from crude Bacsonian forms (so named after a distinctive type from Bacson, Indo-China) to fully-ground axes and adzes of circular or elliptical cross-section.
MIDDLE NEOLITHIC (c. 2000 B.C.)	A few rare "shouldered" types of adzes and a more numerous series of quadrangular ridged (or "Luzon") adzes. These adzes appear to be very closely related (ancestral?) to the typical quadrangular adze of Polynesia; moreover they are almost

	identical in constructional pattern with a type of adze from Taihoku, Formosa.
PORCELAIN AGE (c. 800-1600 A.D.)	Early monochromes (c. 800-1000 A. D.)
	Later monochromes (c. 1100-1300)
	Ming porcelains (c. 1400-1600)

Few Late Neolithic and no Bronze or Iron Age artifacts were discovered at these two sites. Likewise there are no porcelains dating from the 17th to the middle or late 18th century to be found at Site M or Site X.

Interested readers will find more detailed information about the prehistory of the Novaliches and surrounding areas in two recent publications of H. Otley Beyer; namely, "Outline Review of Philippine Archaeology by Islands and Provinces," *Philippine Journal of Science* 77 (1947), 205-374, esp. pp. 230-240; and "Philippine and East Asian Archaeology, and its Relation to the Origin of the Pacific Islands Population," *Bulletin No. 29 of the National Research Council of the Philippines* (Quezon City, Philippines: National Research Council of the Philippines, 1948), 1-130. The present writer's typological study of the Neolithic stone implements of the Rizal-Bulacan region of Luzon is to be published in 1950 by the University of the Philippines.

F. X. LYNCH, S.J.

NAMES

What's in a name? Very frequently more syllables than one can pronounce. If you love the music of nice names, here are a few family names from Ceylon that you might try on your piano: Mr. and Mrs. Sirimevam Singarayar, Selvadurai Coomaraswamee, Mr. Annesley Vijayasooriya. Or perhaps you like the lilt of such family names as: Valianaparambil, Nanayakkara, or Balasunderam, or Gnanapragasam (which is Tamil for Aloysius!) Then there are sesquipedalians like: Abeygoonasekara, Puvirajahsingham, Sennanayake, Goonawardena, and Ilanganatilleke. Though you may find them difficult, the people of Ceylon do not, and they go tripping off the tongue just like McGillicuddy or Geoghegan in Dublin.

CECIL CHAMBERLAIN, S.J.

OBITUARY

FATHER FRANCIS XAVIER McMENAMY

1872-1949

Father McMenamy, who died on January 20th of this year, may be considered one of the great Jesuits of his day. He was born in the Jesuit parish of St. Anne in Normandy, a suburban township of St. Louis, on September 22, 1872. His home was known as "Oakland Hall" and stood on a large farm midway between Florissant and St. Louis.

Some years before his death Father McMenamy was asked by the Religious of the Sacred Heart to send them biographical items about his two sisters who had become Sacred Heart nuns and had recently died: both were Reverend Mothers at one time or another of convents in Saint Joseph, Omaha, and on the west coast. A copy of these notes, found among Father McMenamy's papers, conveys interesting details about his family.

"Our father, Bernard McMenamy, came to this country from Northern Ireland as a child with his parents who settled near St. Louis. He died when his children were very young so that we hardly knew him. Our mother always spoke of him with marked veneration for his virtues. There was a stong tradition of religious and priestly vocations in his family. Two of his brothers were priests and three of his sisters became religious, two among the Sisters of Loretto and one among the Sisters of Charity of Nazareth, Kentucky. Besides, two other brothers entered the Jesuit Order, one rather late in life as a lay brother and the other as a scholastic. The latter, however, did not persevere." The lay brother mentioned here was Brother Matthew McMenamy who was born in Bridgetown, Missouri, in 1829, entered Florissant in 1858 and died there in 1912. To continue with Father McMenamy's notes:

"Our mother was Mary Ann Bowles. Her family had

come from England to Maryland in early days but later moved to Kentucky and later still to Missouri near St. Louis. The family had always been Catholic but did not possess the tradition of vocations that had been conspicuous in my father's family for generations. However, it was to our devoted and venerated mother that we children owed everything under God. There were ten of us but three died in infancy. Of the seven remaining, two were girls and five were boys. My sisters in early childhood attended the Loretto Convent which was near our home. Later they went to Maryville. Our mother herself had attended as a boarder the Sacred Heart Convent in St. Charles and always retained a decided love for the Religious of the Sacred Heart above all others. Hence she was filled with joy when her two daughters after graduation from Maryville entered the novitiate there, Mary in 1884 and Della in 1886."

Two of the five boys became Jesuits. Matthew entered the novitiate at Florissant in 1879 and for many years taught philosophy to Ours and was a popular preacher in St. Louis: he had made his studies in Woodstock. He died in St. Louis in 1927. Xavier followed in Matthew's footsteps and after high school and college in St. Louis University entered Florissant in 1892. He was the ninth of the ten children; the family tradition and the example of his brother, especially the intelligent training of a good wise mother, pointed him towards the religious life and the Jesuits.

Of Xavier's life as novice and scholastic there is not much to tell. Nature and grace seemed to fit him easily into the new life. "Xav," as he was familiarly called, was a conscientious religious, a hard student, and a pleasant companion. He was slightly above middle height and of affable appearance and manner. He could play tennis and baseball whenever there was a gap to be filled: he was not an addict. After four years at Florissant and three years of philosophy in St. Louis he had five years of teaching the humanities in Milwaukee at Marquette when he returned to St. Louis for his theology. There he was ordained and a year later in 1908 went to St. Stanislaus, Cleveland, for his tertianship.

Thus all his training had been received in the Missouri Province which had not yet been divided.

At the end of his tertianship he was sent to St. Louis to teach, first the humanities and then philosophy, and in 1911 was appointed prefect of studies in Creighton University, Omaha, an office he filled for three years before he was made rector of the University. A Jesuit who was teaching in Creighton at the time writes: "Father McMenamy had been a heavy smoker—smoked a pipe. When he was made rector he cut his smoking down to one pipeful a day and never smoked during recreation. He began to go to confession every night." As will be seen, he later gave up smoking altogether.

On the expiration of his five years of rectorship, he became in 1919 provincial of the old Missouri Province which was to be divided some ten years later into the Missouri and Chicago Provinces. Father McMenamy's provincialship covered seven years and was signalized by some noteworthy features.

1. Probably no other Provincial ever sent so many of his men to Europe and to schools outside the Province for their studies. He was undoubtedly moved to do this to some extent by the requirements of the North Central Association of High Schools and Colleges which looked with disfavor on "inbreeding" and wished to see the degrees of instructors coming from a variety of universities. But a desire to see the younger Jesuits enjoy every advantage educationally was also a dominant motive.

2. Father McMenamy initiated the policy, long urged by Father Ledochowski and his predecessors, of limiting the period of scholastic teaching to three years. It had been almost a rigid rule that every scholastic, unless he was advanced in age, should teach five years. And it happened often that this period was lengthened rather than shortened. This custom was not confined to the Missouri Province.

3. He appointed a board of four, Fathers Fox, Furay, McCormick and Weiand, to revise the course of studies of the Missouri Province, with the result that the

course was set forth in a form more in accordance with modern systems. Semester hours were introduced and Greek was made optional.

4. It was during his term of office that the National Jesuit Educational Society was formed at a meeting held at Campion College. All our colleges and high schools were encouraged to join the "North Central" so that our standing as educational institutions would be recognised and our students accepted for professional work in the various universities.

5. He established the Jesuit teaching faculty of Mundelein Seminary, the diocesan seminary of Chicago. This was a new departure in the Jesuit field of education in the United States. Father Furay, the first Superior of the Mundelein faculty, who supplied most of these items, is under the impression that Father McMenamy was willing to accede to the wishes of Cardinal Mundelein to have the Jesuit house of studies in St. Louis University moved to Mundelein where the Province would be given a building site close to the entrance of the grounds. But Fathers Bernard Otting and Rogers opposed this move so vigorously in letters to the Father General that it was dropped. Father Furay, referring to Father McMenamy's relations with rectors during his provincialship, writes, "Rectors could count on his understanding and sympathy in the many problems that confronted them after the first World War. In his decisions he relied much on the local rector. However, though broad and tolerant in his judgments, whenever the matter touched his conscience, he was inflexible. He did not arrive at decisions easily or hastily whenever the happiness of others was at stake."

No attempt is made here to cover all the ground of his provincial activity. He presided over a provincial congregation and made a visitation of the houses in the mission of British Honduras. In the course of this visitation he wished to make first-hand acquaintance with the trials and hardships of the missionaries so that they could count on his sympathy and understanding. So they put him through a short and intensive course of

mosquitoes, sand-flies, travel by land and water in primitive conditions, and the usual privations. Father David Hamilton, who was stationed there at the time, reports that for a tenderfoot the Provincial did very well though he felt obliged to admit that the difficulties and trials exceeded his expectations. He saw Father Hamilton, a large man, writing with a diminutive fountain pen because he had no other: when he returned to the States he sent Father Hamilton the largest fountain pen on the market.

Father McMenamy's appearance and manner suggested austere habits, but not formidably. It was a gentle austerity that could break into smiles any moment. Once, when he was Provincial, a fellow-Jesuit from the same community in St. Louis met him in a railway station in Chicago. They discovered that they were taking the same train back to St. Louis. "To my embarrassment," said the Jesuit recounting the incident, "it transpired that, while I was ticketed for a chair in the Pullman, my Provincial was to ride in the day coach. The situation at once became slightly strained. One may have excellent reasons for riding in a Pullman on a seven-hour journey and still feel uncomfortable in the lap of luxury thinking of his Provincial in the smoke and cinders of the day coach. My brother, who had come to the station to see me off, offered to buy Pullman accommodations for the provincial, and, to my surprise, he accepted—for no other motive, I am sure, than to put me at my ease." He never made his own austerity the rule for others. The smoking of cigarettes was prohibited at the time and it was generally believed the prohibition had come from him, whereas it was the enactment of his predecessor, Father Burrowes. In his visitation addresses and conferences he preached high Jesuit ideals, and his habitual mildness yielded to indignation whenever he spoke of those who, too weak to live up to those ideals themselves, deliberately influenced others to abandon them. As a speaker, he expressed himself clearly and vigorously without the more usual oratori-

cal devices. Father Laurence Kenny says that in his public appearances—not frequent—he was impressive and effective.

After his provincialship he was appointed Instructor of Tertians in 1928, an office he held for nearly twenty years. The following survey of these years comes from Father Aloysius C. Kemper who succeeded Father McMenamy as Instructor: "Father Rector asked me to supply some possible material from the angle of this office for the obituary of Father McMenamy, and I am glad to do so from a sense of gratitude; I owe him more than can easily be put into words.

"My more intimate acquaintance with Father McMenamy dates from September 1943 when I was assigned to stand by, to learn and even perhaps to take over his duties at a time when his health seemed to be failing. For about five months of the school-year of 1943-1944 I had opportunity to observe the Instructor of Tertians in action.

"At the beginning of this period, in one of our first meetings, he reminded me, in a kindly but positive manner, of the fact that his was a one-man job, and that he would continue to carry the full burden without sharing any of it with me. And so he did. With considerable difficulty he maintained the somewhat austere regular order of tertianship as he conceived it should be. Daily conferences with individual Fathers, consuming several hours of each class day, were, as he admitted, the most severe strain on him. On the other hand the long retreat found him more vigorous at the end than at the start. He seemed to thrive on an intense spiritual life. Always up an hour or more before the community he devoted the time before his Mass (for years at 4:45) to mental prayer, generally in chapel, absorbed in communication with God in a manner that deeply edified. He was not afraid to appear pious, but the appearance was natural to him and a part of him. Everyone seeing him at prayer would at once set him down as a man of prayer. Further contact with him in conversation would only confirm the impression.

"He had moreover taken to heart St. Ignatius's *Qui serio Christum sequuntur* of Rule 11. He seriously followed Christ along the way of abnegation, but with a warm love for Christ predominating. He was not enthusiastic over the position of those who argue that abnegation is the central doctrine of the *Spiritual Exercises*. He would rather say that an ardent personal love of Christ held the primacy and was the only effective means of setting one generously on the way of abnegation. But he vigorously preached the abnegation which he himself practised. Many years ago he had given up smoking chiefly because, as he told me, it interfered with his prayer. He practised excessive abstemiousness at table until during the last few years the doctors counselled otherwise. He was an enemy of the little comforts to which a man easily becomes enslaved. He wanted to be free to move on a higher plane. Yet he was not lofty nor self-centered. He was constantly thinking of others, their well-being and comfort and spiritual advancement. This was true eminently of the Tertians whom he directed and whose spiritual and temporal interests he had vitally at heart at every moment while they were here; he followed them with intelligent interest through later years. He literally lived for his Tertians and sacrificed himself for them. He often admitted, not in a tone of complaint, that he had so little time for himself, for necessary reading, for relaxation, for a pleasant walk. He excellently exemplified a life based on the law of charity of our first rule.

"Father McMenamy had evidently meditated for years on this law of charity and its implications. He often spoke of it, and wanted to do something to spread the idea. It intrigued him to follow out the logical and ascetical consequences of this law. Later his thoughts on the subject found expression in his little pamphlet *The Law of Charity*. His conversation was never marred by the all too frequent blemishes of uncharitableness. One would never catch him off guard in an uncharitable word or harsh interpretation. Even when

blame or reprehension were called for they were given in calm and measured words lest he exceed the exact truth. One other prominent manifestation of his charity was an extensive correspondence. He kept in touch with friends and those in need of spiritual guidance at a great cost to himself in time and labor. Any one of his letters might be printed for edification. There must be thousands in existence.

"While always seriously discharging his office of Instructor, Father McMenamy was never morose or low-spirited, or so absorbed in his work that he could not take interest in the common current events of life. He loved community recreation, and claimed he needed it for periodical necessary unbending. He was invariably cheerful, enjoyed a joke, could tell a humorous story and chuckle over it himself. He was not always discoursing on the last four things, yet one would say there was always something spiritual about his conversation.

"He had acquired a remarkably ready knowledge of the Institute, which he would apply to cases and circumstances with graceful assurance; not boastfully, but one felt he was speaking from definite knowledge. The acquisition of this knowledge of the *Constitutions* and *Epitome* was at first laborious; for the first years he worked at it with painful intensity, as he confessed to me. But it soon became a sure acquisition. Despite this fact he was ever most meticulous in his immediate preparation of classes, exhortations and other exercises for Tertians. Voluminous notes testify to his diligence. These notes are all neatly done on the typewriter, a good many recopied by the Fathers. 'I am not afraid to ask for their help', he would slyly say, when he 'imposed' a little on them. For any little favor or consideration shown him he was manifestly grateful, and it seemed payment in full, so to say, to receive his warm, glowing, 'I thank you'. He had a special accent with which to enunciate that tiny sentence; with him it was no empty formality.

"To know the Institute is one thing, to love it quite another. Father McMenamy loved it with an eager

intenseness. He was every inch of him a loyal, whole-souled Jesuit. Consequently, too, as the years went on, he grew in love and admiration of our holy Founder, St. Ignatius. Speaking confidentially he used to regret his tardy recognition of what St. Ignatius should be to his sons. The composition of his litany of St. Ignatius was almost an act of reparation for his earlier lack of enthusiasm. He spoke to me about it on one of the last days before his final fatal attack. 'Do not let the litany drop', he pleaded, 'get the Tertians to say it often'. With the Society in mind he could have recited Psalm 136, *Si oblitus fuero tui, Jerusalem, oblivioni detur dextera mea.*

"Once he had retired from office in the Fall of 1946 he could no longer be induced to meet the Tertians for any regular exercise. Several times I requested him to take over a few classes on a certain point of the Institute which would have come from him with so much more authority; but he would not hear of it. He no longer wished to exercise any directive control of tertian activities. He did, however, twice give the Spring triduum with all the old ardor of his better days. During two and one half years of enforced inactivity he continued faithful to his extensive correspondence, also generously taking on priests for private retreats, and giving a number of days of recollection to the diocesan clergy; twice, I believe, he undertook a community eight-day retreat elsewhere. Arthritis was crippling him more severely every day. Yet daily he labored through his Mass, and remained a cheerful active community man at recreation, and a faithful observer of all the regular exercises, from first visit to last. For about a year he made use of the indult Father Provincial had obtained for him of saying a good part of the Mass seated. It was a hard decision to submit to this 'irreverance' for one so overwhelmed with the sublimity of the daily Mass, but it was better than the only alternative, no Mass at all. He said his last Mass on December 1st, 1948. That evening he was found unconscious on the floor of the bathroom, and after being annointed was transferred to St.

Alexis Hospital from which he did not return alive.

"One of the subjects about which of late he had learned to be eloquent was the apostolate of suffering. Having suffered much in a physical way during many years of his life, he claimed near the end that he was just then coming to realise the value of suffering for purposes of prayer and reparation. One of his last petitions the day before he died, when the pain seemed insupportable, was his whispered request, as Father Rector was about to begin the recitation of the rosary, 'the sorrowful mysteries, please, the sorrowful mysteries'.

"During his twenty-two years at Cleveland Father McMenamy exerted an incalculable influence on the priests of this and neighboring dioceses, through retreats, through carefully prepared days of recollection, generally given here at St. Stanislaus, but chiefly by means of personal contact and his contagious priestly example. Bishop Begin, our Auxiliary, gave glowing testimony to this influence in the brief moving funeral oration. Many priests were regular penitents of his, many came to consult him, all were impressed with his manifestly priestly bearing and character, and by the wisdom and maturity of his advice. During his active years this extra burden of ministerial work was not permitted to interfere in the least with the regularity of tertianship order. He confided to me once that a day of recollection, as he gave it with much ardor and expenditure of energy, in addition to his regular duties, was a severe test of endurance. He was deeply interested in the spiritual advancement of the diocesan priests and in setting up lofty ideals for them. Many of them were his intimate friends who regret his passing as a personal loss.

"Brief mention must here be made of another apostolate with priests. In 1938 he was prevailed upon to initiate for our country a substitute for the French bulletin of the League of Sacerdotal Sanctity. He became editor of the humble sixteen-page English quarterly to which he gave the name of *Alter Christus*. For

ten years singlehanded he carried all the burdens of publication, and made the little quarterly a new avenue of appeal to the minds and hearts of his beloved priests, diocesan and regular, to further the glory and love of the Sacred Heart amongst the members of the League. After 1942, with papal consecration of the world to the Immaculate Heart of Mary, there came to him a new access of personal devotion to the Heart of Mary, in whose honor he composed a beautiful act of consecration and propagated it far and wide by means of a small picture.

"There are many other impressions of Father McMenamy I should like to set down, but this has already grown too long. One feels impelled to refer to his remarkable self-control 'without any sign of impatience or pride', to his correctness of speech not marred with a shadow of slovenliness, slang or vulgarity, to his love of correct form in letters in which he was meticulous and exacting with others, to his impressive, unfailing example of the priestly gentleman; but all these you know as well as I. I trust this halting tribute of gratitude will have some value for you in the obituary. Both of us have lost a dear friend. Perhaps I should rather say we have gained a friend now nearer and dearer than ever, more in position to win us the graces he sees we stand in need of to become better Jesuits. May the Lord rest his soul."

Father McMenamy attended three General Congregations and Father General came to know him well. The following lines from Father Zacheus Maher, the former American Assistant, is an appropriate supplement to Father Kemper's account: "It was my good fortune to have been so circumstanced during the twenty-eighth General Congregation as to learn firsthand from Father General himself how highly he regarded Father McMenamy. More than once at that time, and at other times as well, Father Ledochowski expressed his admiration for Father McMenamy's appreciation and understanding of the ideals of the Society, of the deep spirituality of his outlook, of the holiness of his life, the intensity of his love of the

Society and his concern about its spiritual well-being. Memory does not serve me to recall the exact words in which this admiration was expressed, but of its reality there cannot be the least doubt on my part.

"From my own intimate correspondence and association with him over a period of years, I should like to stress his strong sense of the need of the interior life for the Jesuit, a life which, as he so often said, can be fostered only in an atmosphere of unworldliness and conserved by a spirit of mortification. Mention ought to be made of his great devotion to the Sacred Heart and of his retreat, especially that to priests, the notes of which might well be published."

This last suggestion should be seriously considered. Many of his Tertians have typed copies of this retreat among their treasured possessions. They are clearly written and have a tone of authenticity, arising doubtless from the fact that the author of them was not speaking derivatively or notionally but employing the language of actual experience.

One of the qualities which made his spiritual direction effective was his transparent honesty. Thus, he believed that the apostolate of suffering was most effective in increasing God's glory and our own sanctification. But he did not minimize or make light of the price to be paid. "Ask our Lady," he writes in a letter dated June 8th, 1944 to Father Robert Eiten, "that one day before I die I may possess the requisite strength and generosity to experience a bit of joy in the little sufferings that come to me. They are in fact very little. I tell the Tertians that it is the door to a great intimacy of love; but one must be worthy to allow Our Lord to open it—which I have not been."

One who was a Tertian under him many years ago describes the way he impressed the Tertians. "They liked him for his sincerity. His obvious knowledge and mastery of the Institute inspired the greatest confidence in him. And he was most encouraging, always ready to credit them and all fellow Jesuits with spiritual ambitions and acquisitions, "himself a shining example of the virtues he taught." The lines from a

letter sent by a former Tertian on hearing of his death give the general impression: "It is good just to have known him: his union with his God seemed to shine out from him. There was a divine radiance in his bearing."

Father McMenamy's Rector, Father Dorger, writes: "In community recreation Father 'Xav' was always very sociable, affable and often humorous, repeating funny stories of the past. Because of his knowledge of whatever pertained to our Society, its history and government, its men and spirit, or to the Church, its liturgy, papal documents, sacred congregations, religious orders and all allied topics, his conversation was most enlightening and interesting. He kept diligently informed on all these subjects. His knowledge of the books dealing with them and with ascetical literature was amazing."

It can be said with special verity of Father McMenamy that he took to heart the admonition of the Apostle: "Whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, anything worthy of praise, think upon these things" (Phil. 4, 8).

JAMES J. DALY, S.J.

FATHER THOMAS J. DELIHANT, S.J.

1878-1949

It was in the Fall of 1898 not long after September 11th, when the writer entered the noviceship of Frederick, Maryland, that he met Brother Delihant. I remember he made an attempt at my name. "Sheppard, isn't it?" he said. When I had corrected him and he had repeated it, he added in a characteristic way, "Very easy, once you have it." Then it was that a friendship was started which lasted with never a cloud for full fifty years.

Modern writers are sometimes eloquent on the value

of intuitions as against knowledge acquired by study or information. Some, too, are fond of endowing the opposite sex with intuitions far above the male. Leaving this uncontroverted, it will be agreed by all who knew Delihant that intuition, to whatever line he addressed himself, was in him an outstanding endowment. It is for a biographer to say that our subject's intuitions were offset by the absence of the faculty of acquiring and coordinating knowledge by reading and information. His disposition to headaches from the beginning and a highly wrought nervous temperament made concentration difficult. Scholastic Philosophy with its meticulous and rigid distinctions was a hopeless task indeed. But his intuitions stayed by him and gave him his best achievements in later life.

To take an example from the spiritual life—those of my time will remember that we had with us in the novitiate a boy named John Crane. He was from Scranton and early developed the virtues of a Berchmans. Once when we were walking in recreation and Crane was in evidence in the near distance, Delihant remarked "God is taking such care of Brother Crane it looks as if He won't keep him waiting long before calling him." John Crane died early in his regency—a work completed in a short time, *consummatus in brevi.*

I have what to me is a fine example of Father Delihant's intuition in literary taste. It belongs to the year of juniorate. There is a line in *Oedipus the King* spoken by Creon when he draws near to Oedipus buried under a mountain of woe, self-blinded, accursed: "I come not as a mocker, Oedipus". I pointed out this line to Delihant. "I'll show you a fine parallel," he said. Forthwith he opened the *Idylls of the King* and indicated the lines spoken by Arthur when he stands over his prostrate Queen, whose revealed infidelity is crushing her to the earth, "I have not come to curse thee, Guinevere." But it was in Father Delihant's after years as a preacher that his intuitions as to men and truths counted most.

I should give more than a passing reference to the hills and dales of Maryland in the midst of which nov-

iceship, juniorate, philosophy and theology were spent and which he loved with a romantic fondness. He was born in Chicago and his father was a born Irishman, but he was brought up in the South and from his Southern mother, a most exquisite person who had the blood of Francis Scott Key of Star Spangled Banner fame in her veins, he inherited all the tastes and characteristics of a Dixie man. He even went so far as to cherish a deep sympathy for the South in the Civil War—then a rather ancient memory.

I remember his telling me that when he meditated on the Kingdom he imagined himself asked by General Lee to carry despatches for him.

Tom Delihant, fond as he was of thoughts and fancies, was still up to deep middle life an out-door man devoted to walking—and riding and sailing, too, when he could secure, from someone's charity, a horse or a boat.

To return to exact biography. He finished philosophy in 1903 and his regency was divided between Baltimore, Worcester and Philadelphia. He found teaching a grueling task and, as he expressed it, "strained in this hard bit of road towards the bright goal of the priesthood." He was ordained in 1912 and sent to Loyola, Baltimore, where his preaching at once attracted attention. He had one or two years on the Mission Band and then was assigned to parish work in New York City, where he stayed until he was removed as a sick man to Inisfada.

Two things are outstanding in Father Delihant's maturer years: first, his power not only to interest but to enlist the devoted friendship of persons of wealth and distinction, and secondly to draw around him the very poor. I remember someone who is related to the family of Mr. and Mrs. Nicholas Brady declaring to me that the aforesaid Bradys said in his presence "We would like it to be known that this gift of ours to the Jesuits (the magnificent novitiate at Wernersville) is especially meant to express our appreciation for Father Delihant's attention and service to us." Mr. John Ryan, the

Anaconda Copper magnate, was also a warm personal friend. To Father's devotion to the very poor, the long train of people, young and old, who absorbed his mornings, afternoons and evenings at 84th Street bears eloquent testimony. He said to me once, "You won't believe this, but Our Lady puts silver in my pocket when I think I have nothing left for a poor man who begs from me at the door."

The last years of his life were filled by his preaching. His style was unique, difficult to describe and impossible to imitate. A woman of culture and travel, a parishioner of 84th Street, once expressed to me her admiration for his preaching. "What is it you so admire in it?" I asked. "The love of God simply flows out from him," she replied. "Could you give me an example?" "Well, last Sunday he said in the pulpit, 'I was present the other day by a dying woman, dying in childbirth. The woman's parents weren't there; the father of the child wasn't there. But God was there—just as plain as could be.'" "And" my informant added, "God was there by him in the pulpit, as plain as could be."

Taken all in all, Father Delihant's death put an end to an unusual life—picturesque? Yes, with the artistry of the Holy Spirit—and a life shining with the love and service of his fellow men in whom he strove to kindle the love of the Master. Christ, I am confident, has taken both his hands in welcome. R.I.P.

T. B. CHETWOOD, S.J.

FATHER RAYMOND I. BUTLER, S.J.

1889-1949

On Monday, February 28, 1949, at 3:17 in the afternoon, Father Raymond I. Butler passed away at St. John's Hospital, Santa Monica, after a long illness. And during that long illness ever so many realized, as they had never done before, that Father Ray Butler

was made of the stuff that martyrs are made of. But we shall come to that in a moment.

Raymond Butler comes of an old and well-known San Francisco family. He was the oldest of three boys. Vincent, the second in age, won a Rhodes Scholarship after graduating from St. Ignatius High School, and was one of the most eminent young attorneys in California. He died prematurely in an airplane accident about fourteen years ago. The youngest brother, Fred, entered West Point, and has remained in the Army ever since. His was a distinguished career in World War II; he is now a Brigadier General.

Raymond was born in San Francisco on June 28, 1889. Even as a boy in grammar school he was a student. I well remember how he used to come to our home a block away, and he and my brother, Albert, as youngsters would pore over by the hour a recently published history of the Civil War with the then newly discovered photographs of the event. He knew every battle, every commander of both armies, every movement; and this while still in grammar school. While at St. Ignatius High School he did very well. One of his teachers told me at the time that Ray Butler actually loved his studies. Many boys do well in high school, but do not show much real love for their books; it is a duty with them, and that is all. With Ray his books were a real joy.

Not only then, but all during his life, all branches of sport engaged his interest. He played a good game of baseball, and a splendid game of tennis. Up until his last illness he kept up his tennis; in fact just a week before he was stricken he played with the tennis instructor at Loyola.

Ray attended high school at old St. Ignatius on Hayes and Van Ness; he was a senior when the earthquake and fire in April of 1906 did all the damage to the fair city by the Golden Gate. Studies were interrupted, to be resumed in the Fall at the new wooden structure at Hayes and Shrader. Now Ray was a freshman in college. The college classes were small

then; only five were in the freshman class; and those five received all the attention of private students from a fine group of teachers. And the five made tremendous progress that year both intellectually and spiritually. The latter quality can be in part deduced from the fact that at the end of the scholastic year of 1907 the entire class of five entered the novitiate at Los Gatos. They were Raymond Butler, Robert S. Burns, Austin Howard (who died as a scholastic during the flu epidemic of 1918), Joseph A. Vaughan, Albert I. Whelan, who died in 1941. They entered the novitiate on August 13, 1907; their novice-master was Father Thornton.

After the novitiate and juniorate Ray Butler was sent to Santa Clara to teach; there he spent two years before his philosophy, prefecting and teaching. A few stories were told of sophisticated college men who would try to take advantage of a new recruit in the ranks, of a teacher fresh from the juniorate; but honors of the encounters were about even. Good experience, moreover, was gained during these years. Philosophy came next, and at the Mount; then more teaching; this time at the struggling Loyola, which had just moved from Garvanza to Venice Boulevard. College, high school and faculty were housed in the same structure, which is now the academic building, and law classes were started in the evening just about this time.

With five years of teaching to his credit (five and often six years of regency were the regular fare at that time) Ray Butler was sent to theology in 1919. It was to the French theologate, housed then at Ore Place, England, along with Messrs. John Lennon, Edwin McFadden, Peter Dunne and Robert Shepherd, that he directed his steps. Space for theologians was at a premium in those days. There were only two theologates in the country, Woodstock and St. Louis. And the poor Father Provincial, especially in the days following World War I, was hard pressed to find places for his regents. He might get two places, say, at Wood-

stock, and two at St. Louis, and maybe one or two at Montreal. And if he had twelve or fourteen ready for theology he would have to write to the theologates in Europe, begging for a few places. And so it happened that in 1919 five were sent to Ore Place, England and five to Ona, Spain. The few following years saw many delegations of Californians also at Innsbruck, Valkenburg, Naples, Rome, Louvain, Barcelona, and at Lyons, when the Ore Place theologate returned to France.

Raymond spent his four years of theology at Ore Place, was ordained there, and said his first Mass at Mayfield, which is the mother house of the Sisters of the Holy Child Jesus. This was a happiness and consolation, the memory of which never grew dim in his mind. Frequently he spoke of that day of his first Mass. And indeed every day was for Raymond Butler a first Mass; it was for him ever the most important part of the day. During all his priestly life he prepared with great care for his daily Mass; and offered the Holy Sacrifice with devotion and strict attention to the rubrics. His manner of saying Mass was an inspiration to those who were present.

Tertianship, made at Cleveland, being over, Father Butler was assigned to St. Leo's, Tacoma; that was in 1924 before the division of the Province. There he taught in the high school and helped in the parish. And I still remember very well how the largest of the boys and the young men in the parish were amazed that none of them could drive a baseball nearly as far as Fr. Butler; he managed to coordinate all his weight and strength into that swing. And in tennis he developed splendid form, and played with the best.

San Francisco was Father Butler's next assignment, where he commuted to Stanford for a few years. He was always a devoted student of the Latin and Greek classics, and he was now working for his doctorate. While at Stanford, during part of which time he resided at Santa Clara, he read deeply. One is amazed

at all he read in the Latin and Greek classics, covering the field quite thoroughly.

Father Ray Butler was versatile, as can be seen from the variety of posts he filled. During the next twenty years he was principal at Loyola High; he taught at the juniorate, at Santa Clara, at the University of San Francisco, at Loyola University, at Bellarmine; he did parish work at St. Mary's, San Jose, and at Blessed Sacrament, Hollywood; and during the war years he was engaged as retreat master at El Retiro. He had an amount of information on a variety of subjects, and had a retentive memory. He was a good preacher, and gave a very good retreat and, of course, he know his classics splendidly. And incidentally, he knew football exceptionally well. I have never known anyone, outside of a football coach, who could see more of the action in a football game than he. After every play he could tell how the guard, center, end or backfield man had carried out his assignment.

His last post was Loyola University, where he had some enthusiastic classes in Latin and classical culture and religion. He was always very generous, a joy to a harrassed Father Minister or Father Rector, who so frequently are at their wits' ends to get someone to fill in at this or that emergency. Father Butler, to my knowledge, and I had recourse to him frequently, never failed when asked to do an extra or unexpected job. It was on a Sunday supply at Hawthorne that he fainted at the altar. That was in November, 1947. He had been feeling a bit unwell, but he was never one to worry about trifles; and this indisposition he thought a trifle. However, he was sent immediately to the hospital; and he did not return except for an occasional visit of a few hours.

Tests and X-rays showed a growth steadily covering his left lung. While an attempt was being made to obtain a sample of that growth for observation, he almost bled to death; within an inch of it. Then it became evident that the growth was secondary to something deeper within. When he was strong enough

for further surgery an abdominal operation showed an advanced case of cancer, where both lobes of the liver were quite covered with it. Nothing could be done except to perform a colostomy to afford some relief. The surgeon, an eminent one, gave him only a few months, maybe one month; that was in January, 1948. And the doctor asked on sewing him up after the operation if Father should know of his condition. I told him that I knew Father Butler very well, and that he would not be happy until he knew just what was wrong, and that he would not be in the least disturbed. So I was delegated to tell him of his condition on the following morning. On going to see him again that same night of the operation, I found he knew all about it already. He coaxed it out of the Sisters as soon as he became conscious. And he merely said to me: "That's the way the Lord wants it; and so that's perfectly fine."

During the remaining thirteen months of his life Father Ray give the utmost edification; he spent a lot of time in prayer. It would seem that he was ever saying his beads when one went to see him. And yet he kept abreast of all that was going on. And he actually from his hospital bed knew more about the college football team than did those who watched the practice sessions and the games.

He said Mass every day up until the last four months; he gave an instruction, though sometimes with difficulty, every Sunday at his Mass; and they were splendid instructions, too. He did much good to the Sisters, nurses, and particularly to the doctors. His room was the rallying point for many of them. The non-Catholic doctors were particularly impressed. One took instructions during that time and entered the Church, influenced in great part by Father's faith and example.

He was a source of strength and courage to all who came in contact with him; and he did more good to Ours during those months of suffering perhaps than during all his life. But this after all was but the out-

come of a good religious life. Raymond Butler had ever been a good and faithful religious. He took whatever assignments were given him by obedience, and he was given some tough ones, ever without a murmur or without any sign of displeasure. He had deep faith, and saw the hand of God in all things. And in these last fourteen months of his life he reaped the reward of his fidelity and deep religious spirit.

During his illness he never once complained; never felt sorry for himself; never grew impatient. Even the Sisters and the nurses could not tell if he were in pain: he would not let them know. It was the way the Lord wanted; and he wished it that way with all his heart. Yet he struggled up to the very end, cooperated in every detail with the doctors; submitted to certain new experiments bravely, because he felt that the knowledge thus gained might be of help to others. And so he faced death without the slightest regret or trepidation; he knew he was going to Christ our Lord whom he had loved and served long and well.

EDWARD J. WHELAN, S.J.

ALFRED WILLIAM FAIRHURST, S.J.

1924-1947

Every so often God exercises His right to reach into the garden of a Jesuit noviceship to pluck forth some youthful soul, the sunshine of whose love has early brought it to beautiful flowering. To narrate this theft is simply to record the bare facts of a vocation and entry into religion, an early grasp of the Jesuit life, a sickness lengthy or intense, and a welcome falling into the arms of the divine husbandman. In most ways Al Fairhurst was not an unusual novice. The little glimmerings of grace and the gigantic resolves scribbled into his *Lumina* book could have

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Mr. Neil G. McCloskey, S.J., the author of this obituary, has written a longer account of Brother Fairhurst entitled *Short Flight to Heaven* and published by *Queen's Work*.

been authored by many another novice. But the big difference was that Christ accepted this generous soul's desires for His cross and liberally proffered it to him. During his long months of agony Brother Fairhurst grew to a heroic stature and his death seemed that of a saint.

Alfred William Fairhurst was born in Seattle's wooded north end on September 12, 1924, the second son and fourth child of Cyril J. and Catherine Costello Fairhurst. After a somewhat sickly childhood he grew into a strong, robust youngster vibrant with typical American vigor. His early school days were spent at St. Anne's School in Seattle under the care of the Holy Name Sisters with his latter years at St. Patrick's School conducted by the Sisters of St. Dominic in nearby Tacoma where the family moved in 1937.

Al breathed in a virile Catholic piety from the wholesome home life which his mother and father carefully fostered among their children. A deep love for the altar early marked him and sought occasionally unusual outlets. As a little boy he used to rise before the rest of the family was stirring and quietly slip downstairs and over to the church. He would sit out on the church steps until Father would come for the early Mass. Then he would go in and serve the Mass. That was even before he was taught to serve by the Sisters. He laughingly recalled that he made lots of mistakes, like ringing the bell at the wrong time. A lady who attended used to tell him about them. Mass finished, he would run back home to his room or manage to work into the family group without giving the impression that he had come from anywhere but straight downstairs from his bedroom.

Years later while he was one of the regular altar boys at St. Patrick's School, he was not satisfied with his regular turn at serving. There was an early Mass at a nearby convent for which no server was assigned. Often Al would get up betimes and run down the hill to the academy in order to serve this early Mass.

June of 1939 saw the end of Al's grade school days and the next September found him enrolled at the

Jesuits' Bellarmine High School in Tacoma, a husky youngster who loved athletics and every other phase of school life. As a freshman he won a spot on the varsity basketball squad. For three years he earned his place on the football team and quarterbacked the varsity in his final year.

His manly ways and bright disposition made him the center of a circle of friends. Twice he was class president and in his senior year was elected student-body president. He took part in the dramatic activities and in the elocution contest. For four years he was a faithful member of the Sodality. In his senior year he was apointed student commander of the Junior Reserve Officers Training Corps. On the night of his graduation from Bellarmine, the army colonel who was in charge of the Bellarmine ROTC unit told his father: "Don't worry about Al. That boy will go far in the army. You should be proud of him. I have never known a finer, cleaner boy in my life."

Al's years of devotion to the altar and the Mass had produced a yearning to follow Christ in the Society of Jesus but in 1943 graduation from high school meant induction into the army for the youth of America. His close friends, the boys with whom he had gone through Bellarmine, had been inducted or were awaiting the summons to arms. It was true that God's rights should come first but this seemed to be a bit theoretical to the practical American boy. He told his father that he wanted to put on the black but could not bear to think that anyone would consider him "yellow."

He applied for admission to the Army Air Force and was ordered to report to San Antonio, Texas. From Sheppard Field the air cadets were assigned to various colleges and universities throughout the country for accelerated training. Al's group was sent to Oklahoma Baptist University at Shawnee, Oklahoma. There was no Catholic chaplain at this station, but each Sunday and whenever possible on weekdays, Al got permission to leave the barracks early in the morning and then walked into town to the parish church where he gen-

erally served the Mass and received Holy Communion.

Following his preliminary training Al took the examination for determining the student officers. It is with real boyish glee that he writes to his closest friend, telling him of the results. He was now the group commanding officer—the first of five hundred cadets! To the same friend he had already opened his heart regarding his longing to become a Jesuit. "My mind's made up. When this mess is all cleaned up, I plan on heading for Sheridan. My mind's been made up for months and I only pray that my dreams come true." Now in this second letter, written in the thrill of his first army promotion, he avers, "All the brass in the world won't change my mind about the S.J.'s. I'm the happiest man in this world."

After completing the other phases of his training, Al received his pilot's wings and was commissioned a second lieutenant in the Army Air Force. While he was in advanced special training for flying heavy bombers the armistice came, followed by separation from the service in October of 1945. It was too late that year to enter the novitiate, and since he needed to settle his mind and calm himself after the strain of his pilot service, Al applied for entrance into Gonzaga University in Spokane, Washington. Here the story was a repetition of his high school years: general application to his studies, enthusiastic participation in school activities, a well-balanced personality that again made him immensely popular with everyone.

About this time Al's back began to pain him considerably. Apparently he had been slightly injured at some point in his pilot training, had been bothered from time to time, and had finally consulted the base medical officer. Upon examination he was ordered to report for special treatment but somewhere he got a routine brush-off and decided to forget the whole thing. Malignant tissue, but of a very low grade type, was found and removed by the pathologist in Spokane. This doctor thought that he had been able to remove it entirely, but to eliminate any possible doubt he decided to follow up the operation with a long series of

X-ray treatments. Throughout this painful ordeal Al's smile disguised the terrific exhaustion and nausea which each of the twenty-five or thirty treatments tolled from him. At the end of the school year Al was apparently completely himself again.

The closing of the school year likewise sharpened another problem in the young man's mind. Although from early days the goal of the Jesuit priesthood had clearly been beckoning him, now his resolution seemed to falter. A natural diffidence, a lack of confidence in his ability to make good at the biggest goal he had ever dared froze his resolve. Mid-June came and Al remained in Spokane eagerly awaiting the first solemn High Mass of one of his old teachers, who from high school days had been his trusted adviser and confidant. Al was deeply impressed by the Mass and later remarked that he felt something "hit" him when he later knelt for his friend's blessing. The next morning he served the young Father's Mass and then explained to him that he definitely wanted to become a Jesuit, that he had been putting it off through fear but that he thought he should wait another year. The priest pointed out that he would be putting off his ordination 365 days, and that that was 365 Masses that would never be said.

All during that hot June and July, which Al spent with his brother Jack in Northern California, the internal battle raged. Then one day at the beginning of August he sent a brief note to his priestly friend, announcing that he was going to make the break and begging for prayers.

Returning home to Tacoma, he planned to spend his last month with his parents helping them to settle in their new home. Each day was a strange mixture of happiness and sorrow, of Nazareth and Gethsemane. There were times when his mother could hear him singing and whistling as he worked about the house. Then would follow a rest period when he would come up into the large living room and sit on the floor at his mother's feet and pour out the agonies of his soul. On one occasion, while he was sitting on the floor at his mother's feet, he looked up suddenly with complete

distress in his face and said, "Mother, why does God want two of us? He already has Stan, why does He want me too?" He referred to his brother Stanley, younger by five years, who had entered the novitiate at Sheridan the previous month.

Came September 7 and the mother, father, and son set off by car for the novitiate, 200 miles away. It was a sad trip for all. Arriving at the novitiate, Al was warmly greeted by his brother Stan and his old schoolmates from Bellarmine. He was sad; tears were in his eyes; he was low in spirit. His father took him aside and gently suggested that he defer his entry. Al listened, put his hand in his father's and said, "Dad, I can't go home. I've got to stay and try it; I just know I can't be happy anywhere else." Later he was to refer to this struggle as the time "just before my entry when the devil had me wrapped around his little finger. God has been good to me to pull me away."

His first month was a sore trial. His feet dragged. There were so many things he could not understand. The smile was still there but his heart was heavy with the old diffidence. For His own divine purpose God sometimes permits the glory of His priesthood to be dimmed in certain individuals. A weak priest or an unedifying religious can sometimes frighten a boy or girl of lofty ideals from following out a vocation, can even occasion the loss of one. Somewhere, undoubtedly, Al had had an unfortunate encounter with something like this, perhaps in the service. While still in army uniform he had once written, "I would not want to go to Sheridan if I thought I would only be a mediocre priest"; and found in his papers after his death was this eloquent note: "I think I would willingly give my life that Our Lord might find in His priests what He expects from them."

Brother Fairhurst began his thirty-day retreat with his guard up in a sort of passive resistance. On the first "breakday" he told his closest friend that if he had to decide his vocation tomorrow, he would throw in the sponge. During the next week of the retreat while meditating on Christ's temptations in the desert,

he recorded in his spiritual diary: "Meditation was good. I can see the relation between Christ's temptations and possibly I may have the same temptations. All my trouble may be trouble from Satan." The beauty and manliness of the suffering Jesus thrilled him as he pondered his way through the week of the Passion. The light finally filtered through, it seems, on the final day when the full grandeur of the *Suscipe* dawned upon him. He was fascinated by the completeness of the surrender demanded, although as yet he could not say his *Suscipe* without reserve.

One, two, maybe three weeks passed after the close of the long retreat and that final thought, like the lilt of a lyric, still lingered day and night in his mind: "Take . . . all . . . All is Thine!" Then he spoke of the "pieces of the jig-saw puzzle beginning to fit together" and wrote in his diary, "I have discovered the controlling thought of a vocation: a person who surrenders his will to almighty God will live in happiness after death."

A new life now opened for the novice. Every task took on a deeper meaning as he generously strove to offer Christ only unalloyed affection. More and more he became "impressed with a deeper conviction of the logic of religious life," and he wrote elsewhere, "It is necessary to be logical. What the mind believes is right, do. Especially little things. If I go all out, Christ will go all out." Al early learned the path to the fountain of living water and spent the bulk of his precious free time following that path. Once he remarked to a fellow novice who had been musing over the secret strength of the Jesuit life: "That's simple: our life hinges on that tabernacle." To another of his close friends he confessed: "I just live from visit to visit; that's all that holds me here." In his first Christmas letter home he tells his family that all doubt has left him, that he is convinced of his Jesuit vocation, and that his mission in life "consists in aiding others, in pulling the thorns of unhappiness from their hearts and replacing them with the buds of real happiness."

The New Year blustered its way in to begin 1947.

Al's spiritual infancy was behind him and like a veteran he hastened on. Deep was his love for his vocation and for the noviceship wherein it had been nursed. "I'm set on this place," he remarked one day to a classmate. "I'm really set, Joe. If they put me out as a scholastic, I'd turn right around and come back as a brother."

Everyday was not sunny, however. Still only to his master of novices and to one or two intimate companions did he ever breathe a word of the stifling darkness which occasionally shrouded his soul. To his novicemaster he once exclaimed, "Hell couldn't be blacker nor drier, Father, than these last three weeks have been." His back, too, began to pain him dreadfully. In fact, this pain which the doctors tabbed as arthritis confined him several times to the infirmary for a week at a time.

The novice's eyes were fixed on the crucifix. With the cautious approval of Father Master, Brother Fairhurst dedicated himself more and more to the suffering Jesus. Henceforth the passion of his Model was almost his only meditation, his only thought. Constantly he returns to that theme. From the fragments of his diary we piece together the picture of a beautiful young soul hungrily yearning to be close to, to be like, to be one with the Crucified.

Some months previously, in the early spring, Brother Al had begun to suffer pain in his back, just over the kidney. He thought little of it, considering it a probable aftermath of some exercise. Instead of passing, as such strains do, Al's remained to plague him day and night. It grew gradually worse. Gradually a pain, then a numbness, developed in his left leg. At regular intervals since his entrance into the novitiate he had been sent into nearby Portland for routine checkups. But although every known test was made to detect the presence or recurrence of any malignant growth, the doctors never grasped the seriousness of his condition. A brace was prescribed. He was ordered to sleep on a bed with a sheet of plywood under the mattress. None

of these measures helped the situation. He could not bend his back or sit in a chair without assistance. Sleep came fitfully or not at all. And yet no one ever saw anything but a smile on his face, or heard anything but cheery words from him. When the pain became too frightful to hide, he would turn his face to the wall.

His superiors sent him to the Portland Hospital to remain until his trouble was diagnosed. All of his symptoms now indicated a dislocated disc in his spinal column and such a condition was confirmed by X-ray pictures. In the few days that followed this operation, the results seemed to indicate success. Brother Fairhurst seemed greatly relieved. But the pain in his back soon returned. It became necessary to start injections of morphine. These injections were gradually increased as his pain increased. During the earlier stages, following the morphine injections, the pain would subside after a period of some twenty minutes, and Al could rest for probably as long as an hour. Then the spasm would come again. Seldom did a moan or cry of pain escape those locked lips. When the sharp pains hit him, he would invariably reach for his crucifix and grasp it tightly in his hand. Once as one of these spasms eased off and he breathed a long slow sigh of relief, he turned to his mother, displayed the crucifix in his hand, and whispered, "Mother, His legs hurt, too."

One morning when the pain was at its height, Al's father reached out for some St. Ignatius' water, wet his fingers with it and made the sign of the cross on the inside of Al's leg saying: "Come on, Al, let's say a little prayer to St. Ignatius. Get him down here to help us. He ought to be proud of his little Jesuit after all this."

Hardly thinking that his words had registered in that tortured brain, his father with amazement heard his son's quick answer. "Oh no! dad. St. Ignatius won't come here. He's got nothing to be proud of in me. In New York the Indians butchered Jesuits, in Spain they were boiled in oil, in England they were put on the rack; and none of them had the comforts I have or

people to wait on them. Why should he help me now?"

Just prior to the first operation for the dislocated disc, a consulting pathologist told Al's superior that his condition definitely indicated an advanced cancer with early death inevitable. No one was told this except Al, who was allowed on June 24, 1947 to pronounce his vows as a Jesuit scholastic. With perfect resignation he joyfully by vow made the total oblation of himself that he had learned ardently to desire. The pain was now continuous: his condition terrible to behold.

As Brother Fairhurst's illness progressed the word of his heroic resignation to the will of God, of his great patience in suffering spread far and wide. A growing stream of visitors came to the hospital to see him. The Archbishop of Portland called and gave him his blessing. Later he remarked to Father Mark A. Gaffney, the master of novices, that no one had ever spiritually rocked the city of Portland as had this young Jesuit novice. As the sap of life slowly ebbed away during those final weeks, Al's frayed nerves became acutely sensitive, but whoever came, at whatever time, he always greeted them with his broad smile and sparkling blue eyes so that few could guess his agony.

The novice had finally reached the summit of his Calvary and now, nailed securely to the cross, he had only to die. During his last four weeks he could retain no solid food, toward the end he could take only a little water. He began suffering from thirst and the feeling of dryness would stifle him and stiffen his throat.

In retrospect, it seems that everything about Brother Fairhurst's illness was unusual. Nothing seemed to be as it should have been. Tests meant nothing. Medicines and sedatives that were given had either no effect or one opposite to that intended. Many have had occasion to know how nauseating is the odor inevitably attending a cancerous condition. Never was there any trace of odor in the saintly novice's room, not to the day of his death, save only when his nurses would re-

move his bed coverings and the dressings that covered his wounds.

Beginning the night of September 8, continual watch had to be kept over him. He had grown pitifully weak—just skin wrapped around bones and tied with a smile. His mind, though, was clear and generally quite alert. One question he would answer for no one except his superior. Several nights before he died, Father John Dalgity asked him if he had any pain. The novice asked if there was anyone else in the room, if any member of the family was there. Assured that they were alone, he told his superior that he "hurt all over, all my wounds are open."

The final week he fought for each breath in an oxygen tent. Two nights before he died his superior told the boy to keep on praying, that it was never too late for a miracle, that he wanted to take him back to Sheridan with him. "Father," said the novice, "you pray for a miracle; I'll pray for God's will."

Shortly after noon on September 16, it became clear that Alfred Fairhurst was dying. At the Father Rector's suggestion, his mother opened the corner of the tent so that she could enclose her face within the walls and started repeating the prayers he loved so much: the *Hail Holy Queen* and the *Memorare.*

As the minutes slipped by, it became evident that he was having difficulty in following these longer prayers. Then the mother confined her words to short ejaculations. "Jesus, Mary; Jesus, Mary, Joseph." Once or twice she said: "Jesus, Mary, and Joseph, have pity on the dying!" and a soft smile rippled across his worn face. In steady succession came the two little prayers: one of two words, then one of three words. Al seemed to be following.

Five minutes before he died, Brother Fairhurst turned his head toward Father Dalgity and tried to form with his thumb and forefinger the air pilot's "all's well" signal, long used between them as a token that he was still "in control of the ship."

The sun flooded brightly into the hushed room and very peacefully Al Fairhurst stopped breathing. There

was no gasping, no struggle, no sound. The tent was lifted from the bed. His confessor, Father Joseph Grady, leaned over and pronounced a few more ejaculations into his ear. They were answered in heaven. Brother Al Fairhurst had emptied the chalice of his sufferings. Every drop had been drained. A great soul had taken flight to the bosom of the Eternal Father.

R.I.P.

ALOYSIUS F. YAROSH

1922-1947

In the huge Kennedy Veterans Hospital at Memphis, Tennessee, Aloysius Francis Yarosh, novice of the Society of Jesus, died of paralysis and cancer on December 23rd, 1947.

His life before his entrance was like that of many another American boy who had lived happily in a good Catholic family and fought bravely for his country in World War II. Aloysius was born in Uniontown, Pennsylvania on September 8, 1922 and baptized a few days later in the Church of the Nativity of the Blessed Virgin. In 1933 the family of twelve moved to Cleveland, Ohio, and Aloysius finished his elementary studies at St. Ignatius Parish School. Four years of high school at West Technical and one year at Fenn College followed before he was inducted into the army. Aloysius served about two years and a half in Europe with the Signal Corps. It was in a football game, while training at the University of Florida, that he sustained the injury which eventually caused paralysis and death.

On separation from service in January 1946, Aloysius Yarosh was possessed by one desire: that of becoming a Jesuit priest so that he could teach young men the truth about God and help them to save their souls. From March to August 1946 he labored through an intensive Latin refresher course at John Carroll University. On September 1st, 1946 with seventeen

other ex-service men and ten other candidates he became a novice of the Society at Milford, Ohio.

A sincere piety and prayerfulness marked the novice from the beginning. His was a winning charity flavored with a cheerfulness and good humor that endeared him to all his fellow novices.

In December 1946, Carissimus Yarosh began to mention that his back ached a bit and he received medical attention. On Passion Sunday, March 23, 1947, he was suddenly stricken with paralysis of the legs. It was the beginning of his own long passion. In St. Mary's Hospital, Cincinnati, it was decided to operate at once. When informed of his critical condition, Aloysius said "What Holy Mother Mary wants, I want." He received Extreme Unction and was allowed to pronounce the first vows of the Society on March 24th, just before he went on the table.

The operation removed the proximate threat to his life but Carissimus Yarosh was destined to remain a paraplegic. Not once through the long monotonous months of inaction and pain, however, did he complain. When told that the novices were praying for his recovery even by miracle, he responded: "Please don't word your prayers that way, but pray that God's will be done in me." To a priest he said: "Father it is not natural that, wanting so much to be a Jesuit and a priest, I should be as happy as I am when God denies my wish. God has made me glad." All who visited him at St. Mary's commented on his cheerful resignation.

In May 1947 Carissimus Yarosh was transferred to Kennedy Veterans Hospital on the slim chance that care more adapted to his peculiar malady might save his life. This was a severe trial for the novice of six months standing. In that time the religious life and everything connected with it had taken a firm hold on his naturally receptive soul. He had learned to love his brethren and the atmosphere of the novitiate so much that nothing else could satisfy him. Superiors considered retaining him there but the doctors thought it would be folly not to give him the specialized care

that Kennedy afforded. And later on, when his case was pronounced hopeless, the Memphis physicians were emphatically opposed to his return to Milford. So Aloysius resigned himself to Kennedy. Still all his resignation did not quench the longing to be back. One of his trials was also the fear that his condition might force him out of the Society. His joy was great, therefore, when Father Provincial wrote in August that there was no thought of anything but his continuing as a Jesuit.

Five hundred miles away he was, but his brethren at Milford bridged the gap in every possible way. Two or more letters a day for nine months brought him an account of the little happenings at the novitiate. In all, ten Jesuits made the long trip to visit the patient and during the last month, when Aloysius hovered between life and death, a Jesuit priest was with him continuously. Carissimus Yarosh wrote to the novices every week, until mid-September with his own hand, after that through dictation to the Red Cross Gray Ladies who were always ready to help him. These letters are perfect examples of the art of turning the attention of the reader from the troubles of the writer.

In the strange enviroment at Memphis Carissimus Yarosh tried to live his religious life as completely as possible. He hungered for mass, holy communion and the eucharistic presence. Almost every morning while Father Stephen Hannon of Maryknoll was chaplain at the hospital he propelled his wheel-chair down three or four bocks of corridors to hear mass and receive his Lord. Father Hannon also was a constant, generous, cheerful support to the uprooted novice. The chaplain's office had been converted into a chapel and there Carissimus Aloysius visited the Blessed Sacrament frequently although the return trip involved a four-block pull up an incline.

With the crucifix of his rosary danging within easy vision from the exercising trapeze above his bed in Kennedy, Aloysius lived his apostolate of suffering in

union with the Crucified. To him the most regrettable thing was the waste of suffering going on about him. He sadly reflected that most of the patients did not know what a blessing was theirs. Many of his fellow sufferers, with a good humor that he cheerily appreciated, called him the preacher. Some Catholics called him St. Aloysius. The day before his death a little sketch of him was broadcast over a Memphis station under the title: "The Saint Aloysius of Memphis."

In mid-August Father Hannon departed and there was no longer a Catholic chaplain at Kennedy. Father Thomas Nenon of St. Anne's Church, Memphis, and his assistant, Father John Cain willingly covered the two miles to the hospital to bring Aloysius communion several times a week. They also generously offered hospitality to his Jesuit visitors.

In December it became apparent that the end was in sight. Aloysius was anointed again. With his mother, sister and a Jesuit priest at his side, he lived his last days, not perhaps so cheerily as before—that was physically impossible—but certainly just as resignedly and prayerfully. He was able to receive holy communion 'til the day before his death.

During the early afternoon of the 23rd, Carissimus Yarosh awoke from a coma and without prompting began to struggle through the *Our Father*. He continued 'til he reached: "Thy will be done." These words he repeated twice and then spoke no more on earth. At 5 P.M. he died peacefully while sleeping.

The news reached Milford almost immediately and the usual *De profoundis* was recited but many felt that a jubilant *Te Deum* would have been even more fitting. At the novitiate later the body lay for a time near the door through which the holy novice had entered so eagerly fifteen months before, and later was interred with military, as well as sacred, rites in the novitiate cemetery. The life of Aloysius Francis Yarosh had been an inspiration to all at Milford.

VARIA

The American Assistancy.—

Father Assistant's Visit—The Very Reverend Vincent A. McCormick arrived in New York City on October 25th, 1948 and left shortly afterwards for the West Coast where he spent the months of November and December. In an interview report in the *Oregon-Jesuit* for December 1948, Father Assistant described one purpose of his visit in the following words:

"Tell the readers of the *Oregon-Jesuit* that Very Reverend Father General wanted to come in person to thank the many generous benefactors in America whose contributions, during the distress that followed the war, enabled many Jesuits in Europe to survive and begin their work anew. Americans can never fully realise how much good they did among the poor to whom we gave much of their offerings. God bless them.

"When the press of many duties prevented Very Reverend Father General from visiting the United States, he sent me with instructions that my first duty was to convey in the name of the Society of Jesus his gratitude to all the generous benefactors of the Society in America. Many times Very Reverend Father General has received from the Fathers Provincial of Jesuit provinces all over Europe their grateful acknowledgement of gift packages from America, and a request that Very Reverend Father General convey to the Americans their thanks.

"Yes, there is still need for assistance in many parts of Europe. Still it is encouraging to know that even in the countries hardest hit by the war the work of the Church and of the Society is taking on new life. Great hardships are being undergone, but they are bringing great blessings.

"Everywhere in the United States the number of vocations shows a steady increase. These young men come from homes where there are parents of heroic mould. Schools can help a vocation to grow, but homes

make vocations begin. Where Catholic parents see in the priesthood the most blessed goal their sons can attain, the desires of the child often follow the hopes of the parents. Humble mothers who pray and love God in their homes can do so much in bringing their sons to God's altars."

The *Province News* of California carried the following item: "Father Assistant does not want to make any public appearances. The schools are not to give him any academies or welcomes."

Father McCormick left California for the New Orleans Province a few days before Christmas, 1948. During his stay in the South and until shortly before his departure for Rome Father Andrew Smith of Spring Hill College accompanied him as secretary. Father Assistant went to St. Mary's, Kansas, late in January before leaving for Denver. He was prevented from visiting the Indian Missions by the unusually heavy snowfall in Colorado and Wyoming.

After visiting the Middle West, Father McCormick spent some weeks in the East—June 11th and 12th at Woodstock. On August 11th, 1949, he sailed from New York for Europe. To his entire visit we may apply what the *Province News* of California said of his sojourn on the Coast: "Throughout the California and Oregon Provinces, Very Reverend Father Assistant's visits to the various houses produced the same reaction, that of warm friendliness which makes for ease of approach and conversation. He showed himself kind and considerate and a good listener."

From Other Countries.—

France—The College of St. Francis Xavier at Vannes in Brittany was completely destroyed by fire last spring. The conflagration began on Sunday, May 29th, 1949 in the afternoon. About 2:30 P.M. a neighbor told the porter of the College that something seemed to be wrong with the chimneys of the kitchen.

The porter tried to contact the Fathers in charge of maintenance and, when this proved impossible, made a summary tour of inspection. Everything seemed normal and he thought nothing more of the warning. At 6:30 P.M. smoke was perceived pouring out of the roof in the vicinity of the kitchen. The flames spread with explosive rapidity. An hour later the immense quadrangle, which comprised two four-story buildings, each measuring more than a hundred meters in length and two wings, measuring sixty meters, was obviously doomed to total destruction. Only a small portion of the equipment was saved. Laboratories, books, classrooms, a fine museum of natural history, offices, bedrooms, refectories and dormitories with nearly all their furnishings were soon reduced to a heap of ashes soaked with salt water from the Atlantic. The loss is estimated at more than 300,000,000 francs. Since the pupils were at home or out walking at the time of the fire there was no loss of life or serious injury among the 300 boarders and 250 day students.

Vannes had a Jesuit college, called St. Yves from 1629 to 1763. The College of St. Francis Xavier was founded in 1850 and preparations had been begun for the celebration of the centenary in 1950. The history of the modern College has been distinguished. Many religious, military and political leaders received their early formation in its halls. The College has an excellent reputation; not only in Brittany but throughout Western France it is regarded as one of the best secondary schools.

The Jesuits of Vannes, nothing daunted by their losses, started in immediately after the conflagration to carry on their work. Within a week classes were reopened partly in the beautiful villa of the College, partly in buildings in the city which had been rented or loaned for that purpose. All the students were on hand for the reopening since the boarders had been given lodging by friends in the city. The disaster, indeed, was the occasion for a great outpouring of sympathy. Former students and the families of the

present student body were unanimous in expressing their determination to do all to rebuild the College. Since, however, many hundreds of millions will be necessary, the authorities of St. Francis Xavier (Collège S. François Xavier, 3 rue Thiers, Vannes, Morbihan, France) fear that in the present difficult times they will have to seek aid beyond the circle of their immediate friends.

India—The last session of India's Constituent Assembly was held from the first week of November 1948 to the first week of January 1949. During this session Reverend Father Jerome D'Souza, S.J., made three eloquent speeches and was listened to with rapt attention and heartily cheered by the members of the Constituent Assembly. On the 22nd of November Father D'Souza pleaded that the family, as a primary social unit, should be protected and as far as possible its security assured; on the 9th of December he spoke on the significance of the right of appeal to the Supreme Court; and on the 27th of December he ably supported the amendment of Mr. H. V. Kamath for the introduction of the name of God in the oath of office for the President of the Indian Union. We give important excerpts from the last of these speeches.

"Mr. President, it is not without some emotion that I rise to speak a few words on this amendment of Mr. Kamath. I am sure my honourable colleagues in this House will have no doubt as to the purport of what I am going to say here. I have made references to this solemn subject more than once before this House, and so it is not without satisfaction that I notice and whole-heartedly approve of the suggestion or the amendment of Mr. Kamath.

"If I may be permitted to say so, our honourable friend Mr. Munshi struck the right note and put matters in the right proportion. What does this amendment propose to do? Does this amendment commit the Constitution or the Constitution-making body here to a solemn and unequivocal profession to belief in God and in God apprehended by a concept clearly defined and unanimously held? If it were so, objection might have been raised to it, but no such thing is implied here. What is asked here is this: when the most honoured position in our country is being given by the choice of this country

to a man of outstanding personality, ability and character, we want him to come to the threshold of that office and to make a promise of service to the country in the manner that is most binding and most solemn that we can think of; we want him to draw his strength from the deepest fountains and springs of action within him for the service of his country. And knowing that the vast majority of our countrymen, Hindus or Muslims or Christians or Parsees or Sikhs, draw their moral strength from trust in the Supreme Being, it gives to this chosen, this exceptional man, the option of promising service to the country in that Sacred Name if he so desires. We want to give him the opportunity of making what is in his eyes the most solemn and the most binding promise. We don't impose it upon him. If there is someone who for some reason or other does not want to take that particular form, an alternative form is suggested to him. All that the Constitution-makers and we here imply by this amendment is that we accept the fact that in our country the vast majority of men are believers in God and that almost certainly anyone who would come to this exalted office would be moved to fulfil the functions of that office most faithfully if he promised to do so in the name of Almighty God. Taking this for a fact, we merely register that fact, but make no corporate profession. I do not see therefore why this should be construed as opposed to the spirit of our Secular Constitution. Secondly, even a Secular Constitution, as Mr. Munshi pointed out, is not a Godless Constitution. It is not in opposition to the very notion of God. Only it makes no choice as between this or that particular profession or religious section, but it does look with sympathy upon the convictions, the feelings, the desires, the hopes and aspirations of the entire people. It would not be true to the spirit of those people if it ignored this profound reality, the belief of all our people in God. To my honourable friends who asked us, 'Have we got a uniform and clear notion of what God is before we permit the introduction of this word in our Constitution?' may I say, 'Is there anyone who is not aware in a broad and general way of what we mean by this word? Is it necessary to enter into the discussions of Philosophers and Metaphysicians and to understand the subtle distinctions between this or that concept before accepting this term in so far as it stands for the Supreme Spiritual Reality that is behind this material and transitory world?' We are making here an appeal to the eternal and everlasting foundation of all reality behind this passing, this temporal world. And in appealing to that, we are all one, Christians, Hindus, Muslims, Parsees and Sikhs, all of us knowing that above and behind what we see in time and space, there is Something that is unchangeable, Something that is eternal, One that works for justice and peace and goodness and harmony. Our deepest instincts of brotherliness, of order, of justice, of law, of progress, are founded upon

and inspired and sustained by that conviction and that Reality. My honoured colleagues will, therefore, accept this broad and general assumption as sufficient for the admission of this amendment, and permit us to include it as one of the forms by which the President will take office. In doing so, we are not cheapening the concept of God. We are not imposing it upon all and sundry, and at all times and in all places. But here, on the threshold of a most sacred and most solemn duty, the chosen leader of our country, presumed to be almost always a believer in God, is asked, if he is a believer, to promise in His sacred Name, and with all the strength of his soul and the force of his convictions to fulfill the duties that are imposed upon him. Can we doubt for a moment, that if we word that affirmation in that way, all that is deepest in him will respond to it, and that he is bound to fulfill that duty in a manner which he will not be inspired to do if a less compelling form were used?

"I, therefore, request the House to waive all objections that may be based upon other considerations or scruples, and accept this amendment which will leave the fundamental secular character of the State rightly understood untouched, and to give this amendment the grace of general acceptance. By this, the people of the country will certainly not be persuaded or obliged to believe that we are all here making a solemn profession of this or that particular religion, but they will at least understand that the Constitution-makers realize that this country and its people have a strong religious faith, and that realizing it, we here make an appeal to a principle of action and a motive of nobility which are bound to be responded to, bound to do good to the country."

Italy.—On January 31, 1949 a beautiful monument to the memory of the late Cardinal Pietro Boetto, S.J., was dedicated in the cathedral at Genoa. The magnificent statue, which represents the Cardinal in pontifical robes with his hand raised in a gesture of paternal benediction, is located on the spot where fell in February 1941 a projectile which, if it had exploded, would have destroyed the cathedral. In this way the memory of Cardinal Boetto will aways be linked to the sad days of the war and to the liberation of the city. The Cardinal was one of the principal artificers of the latter. Archbishop Giuseppe Siri, archbishop of Genoa and coadjutor of the Cardinal during the war, described, in an eloquent discourse delivered in the Gesu, the accomplishments of his predecessor.

Books of Interest to Ours

Le Canada Francais et le Roman Americain, *By Joseph-Delphis Gauthier.* (Province of New England). Tolra, Paris, 1949. 356 pp.

Father Gauthier's book is a doctoral thesis prepared at the University of Laval in Quebec. His scope is to present and criticise the picture of French Canadian life, of the character of the people, their history, their social usages and their religious faith, which has been drawn by American novelists. His presentation and criticism alike appear to be as complete and accurate as the highest standards of modern scholarship could demand. Thus the book will be a model and inspiration to young Jesuits engaged in similar research.

But the significance of the work is somewhat broader than that of a scholarly study addressed to specialists in the history of American literature. It should be of permanent utility to librarians and has a message for everyone interested in the social problems of our day.

The value of the book for librarians may be briefly stated. The heroic age in the history of the western hemisphere is obviously the era stretching from about 1500 to about 1800. The great historical characters, whose exploits fill these centuries, derive from an exotic costume, from a stately style of speech and from a background of high culture, a color and a romantic charm denied to their successors in a mechanical age of industrial exploitation. That Canada, with her profound and somewhat picturesque faith and with her turbulent history, should have attracted the attention of American novelists and that she will continue to do so is what might be expected. That these alien writers dealing with a strange milieu and a misunderstood faith should make frequent and grievous mistakes is perhaps inevitable. But the consequence of these mistakes, dismay and perplexity in the minds of young Catholic readers, may easily be avoided by reference to Father Gauthier's book which puts the results of a really vast historical erudition and an excellent theological training literally at the librarian's finger tips.

But the work has an even wider significance, one that none of us can afford to overlook. At about the time that Protestant civilization was being planted on our Eastern shores, a handful of Catholic peasants established themselves in the valley of the St. Lawrence, armed with little except a medieval tradition of loyalty to their ancient way of life and to their faith. But this faith was the mother of all western culture. With surprising tenacity and adaptability, those few thousands have grown into a vigorous nation, determined to preserve all that is worth-

while in its tradition against the almost invincible secularizing influence of the greatest empire and of the wealthiest republic of modern times. Father Gauthier shows himself in complete sympathy with the ideology of French Canadian patriotism. Hence a perusal of his book shows us how a unique Catholic civilization looks upon itself, and how it judges the miscomprehension of outsiders. This judgment, it may be added, is very well-informed and extremely patient. To see the skill as well as the perfect temper with which the young Jesuit priest corrects the many misrepresentations which the carelessness, the stupidity or occasionally the malignity of American novelists have led them into when surveying French Canada's noble past, is, at least to the Jesuit reader, an inspiring and most interesting experience.

JOSEPH A. SLATTERY, S.J.

The Priest and the Proletariat. *By Robert Kothen (trans. by Frank Maher).* New York: Sheed and Ward. 64 pp. $1.50.

To a reader of the plentiful literature on the new missionary methods of the *Mission de France* and the *Mission de Paris*, a first glance at this book would seem to reveal nothing new. About half the text consists of excerpts from the inspiring and provocative records of a few French clergymen who have identified themselves with the proletariat—slum-dwellers, working classes, the de-Christianized masses. Predominant are the writings of the Jesuit Fathers Victor Dillard and Henri Perrin, author of *Priest-Workman in Germany*, and the Dominican Father Loew.

A second, more careful glance, however, shows us that Kothen has not merely summarized these priests' activities and methods, but has briefly and clearly analyzed the mutual loss to each other of the Church and millions of Frenchmen, and the new attempts to repair that loss. If the Church is living, it must live the changing life of people transformed by social change. To give a Christian spirit to a community, it must reflect the life, the relationships, the values of that community, no matter how temporal affairs have changed it. If millions of industrial proletarians have wandered from the true fold, the Church must send Good Shepherds who will live off the land of thistles and brambles to search for and befriend those who are lost. Thus one young priest has his parish church in the back room of the cobbler shop, another worked regularly on a riveting team.

Kothen points to the lessons we must learn, those of knowing and understanding the people, of applying the liturgy and Catholic Action, of attacking both the very fortress of Moscow and the factories of our own cities with new methods.

Aware that these methods are not so dissimilar from those

of the Apostles and clergy of the early centuries, Kothen also refers to the attitude of the French hierarchy. They have approved limited use of those methods, and sponsored that use energetically. Their experiences and admonitions are pertinent to Americans on questions of both policy and detail.

J. B. SCHUYLER, S.J.

Life of Mother Janet Stuart. *By Mother Pauline Smith-Steinmetz.* Clonmore & Reynolds, Ltd., Dublin, 1948.

In addition to the intrinsic worth of this capably written biography of a mother-general of the Sacred Heart order, there are two other reasons for our interest in the book. The first is the fact that Mother Stuart's cause of canonization is being advanced. Second, it was the famous Jesuit, Father Gallwey, who guided this daughter of an Anglican clergyman into the Catholic Church, then presided over her spiritual development and fostered her vocation during the three and one half years between her reception and her resolution to enter religious life.

Seldom do we find dignity, maturity, common sense, and deep spirituality wedded to such humor, grace, and joy of living, as was true in the life of Janet Stuart. A youth spent in the country-side and in full-hearted pursuit of vigorous outdoor sports gave her an early appreciation of human joys that later made her a popular teacher and strengthened her for long and tiring visitations in Europe and throughout the Western Hemisphere.

Mother Stuart's letters relating the story of her travels in delightful and very human fashion, are generously sprinkled with wise observations on the spiritual life which despite their being couched in beautiful language smack far more of substance and sinew than of ornament.

Father Gallwey wrote of Janet Stuart when she was applying to the convent: "She is the most complete person that I know." The reader of this biography will likely come to the same conclusion as he traces the life-course of one who was an outstanding educator, a woman of noble mind and purpose, a person at once completely sane and inspiring, with an appreciation of the humble tasks and for all the beauties of Nature and the arts. Her life was beautifully crowned with the gift of prayer, and during her last days at Roehampton, England, in October, 1914, where she had been taken in a dying state after the invasion of Belgium, there were times when her face was apparently transfigured with a heavenly radiance. Of her death one of the nuns wrote: ". . . one feels that God's presence and His love had made her soul into a heaven, and that it was not death but going home."

CLIFFORD M. LEWIS, S.J.

The Veil Upon the Heart. *By Rev. George Byrne, S.J.* (Irish Province). The Newman Bookshop, 1947.

The author of this book reveals a remarkable insight into prayer. His method of development seems, at first sight, strange but its application should lead to familiarity with God. Indeed this book will prove a useful corrective for many "saints" and sinners who pray as if Christ had never said: "Be not solicitous." The selfish love of this world has covered the hearts of men with an impenetrable veil which only the touch of Him who is love can remove. The ultimate purpose of man's life is love of God and the neighbor; love which makes a man, not the kind which unmakes him.

The book is brief, consisting of eighteen short chapters, each of which is filled with quotations from the Scriptures. The theme is our Lord's intense desire to have men pray and live in intimacy with Him. The Apostles found the Messias and He introduced them into the Father's kingdom, a wonderland to which children are not strangers. Personal effort is necessary, however, if we are to remain in it. "If thou didst know the gift of God, thou wouldst have asked." Man is slow to understand the real meaning of his call to divine sonship and so the veil upon the heart is not rent asunder. It is indeed a pity that men have so narrow an outlook on the infinite generosity of God when they could so easily increase in the "likeness of God". "Ye will be as gods" was the primeval temptation. By thinking in the heart, man can grow in the likeness of his creator. Man is never higher than when he is on his knees since the higher the object, the nobler the effort. To be real, prayer must never lose its personal character.

JOHN G. STURM, S.J.

The Christian Life Calendar for 1950 is dedicated to world peace. Published by Bruce, Milwaukee, it worthily carries on the tradition originated by Father William H. Puetter, S.J.

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